Christian Reflector.

Vol. 4.—No. 43.—Whole No. 174. WEDNESDAY, OCTOBER 27, 1841. Cyrus P. Grosvenor, Editor.

Fear God and give glory to Him. All Scripture is profitable. God hath made of one blood all nations of men.

THE

CHRISTIAN REFLECTOR

IS PUBLISHED WEEKLY IN

Worcester, Ms. and in New-York City,

By a Board of Managers, consisting of seven Ministers and eight Laymen, of the Baptist Denomination; at Two Dollars a year, payable always in advance. Individuals or companies, paying for six copies in advance by one hand, shall have a seventh gratis; or so paying for eleven copies, shall have the 12th and 13th gratis; or fifteen, shall have the 16th, 17th and 18th gratis; or nineteen, shall have the 20th, 21st, 22d and 23d gratis. Ministers who will procure five subscribers and pay $10 shall have a sixth copy gratis

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☞ Dea. WILLIAM CHURCH, No. 228, Hudson street, is appointed Agent for the Christian Reflector, for the *City* of New York.

Bible Society Department.

For the Christian Reflector.

American and Foreign Bible Society.

Mr. Editor,—The following letter, acknowledging the last appropriation made by the Board of the American and Foreign Bible Society, expresses the opinion of the Managers as to the importance of Germany as a field for Bible distribution. It is a subject for deep regret that hitherto our very limited means have necessarily restricted our appropriations, to inconsiderable sums.

Baptist Mission Rooms, Boston, September 11, 1841.

Rev. C. G. Sommers, Cor. Sec. A. and F. B. Society, New York:

Dear Brother,—I take pleasure in tendering to the Managers of the American and Foreign Bible Society, the thanks of the acting Board of the Baptist General Convention, for two thousand dollars appropriated by them to the distribution of the sacred Scriptures in Germany, under the direction of the Rev. J. G. Oncken. The field is highly important, and has already been cultivated to some extent in this department of Christian enterprise with great advantage to the interest of truth, and we have strong confidence that this donation will still further promote the same object. May the author of the Bible follow the circulation of his word by the powerful operation of his Holy Spirit, leading those who read to believe the record of his mercy and be saved, is the prayer of your affectionate fellow laborers. In behalf of the acting Board.

L. Bolles, Rec. Sec.

In a recent communication, brother Oncken remarks: "The demand for the Scriptures is increasing in Germany There is much for us to do, and at present much can be effected in Germany at a comparatively less expense than in any other country—printing is moderate here, and about seven missionaries and colporteurs are annually supported for about $2,000. The Lutheran version of the Bible claims the particular attention of Baptists, baptizo being rendered Taufen; to dip, to immerse—there is, therefore, every thing to call forth the most active and generous co-operation in the cause of Bible circulation.

If we look at the moral state of the people, Germany has a special claim on our exertion. Look at the moral condition of the people in the city, for example: The common prostitutes, more than 5000 in number, are licensed by the government, for which a monthly tribute is paid, which flows into the State Treasury. Is this not more appalling than even the pilgrims' tax paid to the British government by the worshipers of Juggernaut? This is not all—Licences are sold to handycrafts, captains of vessels, master builders, &c., &c., by which they obtain leave to work on the Lord's day,—none of these licences are issued without being paid for. If such practices prevail with the authorities, what must the state of the people be? Debauchery, drunkenness and gambling, are the prevailing practices of the people.

We had on a recent occasion a fair specimen of the morality of the people. A Temperance Society, in which some leading men had joined, was to be formed on a larger scale, than the one I am connected with. Every thing had previously been done by the committee by fair and impartial statements in the daily papers as to the principles of the society, to prevent the people from imbibing wrong impressions, but all in vain. The evening came, when a public meeting was to be held, but such a scene of confusion and moral degradation was scarcely ever witnessed. The committee was obliged to fly, pursued by the mob,—the ancient building in which they had assembled was demolished, every thing moveable, chairs, forms, a piano forte, an organ, &c., &c., were thrown into the canal, and order was not restored until the militia was called out, and the people dispersed at the point of the bayonet.

The religious condition of Germany is, as naturally follows, equally deplorable. There is, I fear, both in Great Britain and America, altogether an over-rating the amount of vital godliness in this country, If there is no other standard by which to decide on the religious state of a country but the Bible, then I must conclude, and with a painful heart it is, that Germany is far, very far from those glowing descriptions which some English travellers in their flights through the country have given. But I will state facts and leave others to draw their conclusions.

By far the greater part of our theological professors, pastors, candidates, and school masters, remain Rationalists to this day. But this is not the worst feature. The fatal delusions of baptismal regeneration, absolution, and consubstantiation, are generally believed by the evangelical party. The minister is paid for the absolution by the communicant previous to receiving the Lord's supper. The Lord's day, nor the moral law of God generally, is considered as binding on Christians. The soul-destroying error of universal Restoration is generally believed, and the contrary wholesome truth taught but by a few. The doctrines which constitute the Christian's chief comfort—election and final perseverence of God's saints—are mortally hated. My heart is ready to sink within me when I view the chaos, and nothing but the thought of God's all-sufficiency, and the sweet promise of his word, can bear me up and encourage me to go on.

A feeble effort, by a weak instrumentality, has been made to vindicate and set up the truth as it is in Jesus—and oh blessed be God! it has not been made in vain. The God of heaven has smiled upon it. I beseech you, dear brother, put the Board in mind of it again and again, that their prayers have been answered, and that their dollars given in support of this mission have yielded a hundred fold—tell them that more than three hundred and fifty precious souls have been converted and organized into Christian Churches, that twelve Churches have been formed, that others are now being formed, and that if the Lord continues his presence with us, we hope to see yet greater things.

Our brethren in Denmark have made a noble stand, or rather our Lord has done valiantly through them; their bonds, threats, &c., have only tended to rivet their hearts closer to their Lord and Master. Brother Mœnster is still in prison, and will probably remain there many months longer. The case is now going through a regular process, and will pass through three different courts. It has excited much interest, and the Lord has in the mean time gained his point, in the bringing in of some of the elect in Copenhagen—several have been converted and wish to be added to the Church.

Your letter of December has only now come to hand. I regret that you demand the $500* back, but hope you and the Board will not forsake us, I had intended to bring a new case before the Board about printing another folio Bible, but this sad news forbids me doing so.

And now, my dear brother, accept of my renewed thanks for the love and affection you have showed throughout to me, and the cause in which I am engaged; present my most grateful acknowledgments to the respected brethren constituting the Board, and begging ever an interest in your and their prayers, I remain, affectionately, yours, in the gospel of Christ.

J. G. Oncken.

C. G. Sommers, Cor. Sec. A. and F. B. Society.

It is due to the denomination to state, that claims upon the treasury of the American and Foreign Bible Society, are constantly increasing. Upwards of $20,000 above our present receipts could be immediately and profitably appropriated. Not only Germany, Denmark and Norway, require your aid, but ten to fifteen thousand dollars are needed to assist the Bible Translation Society, and five thousand dollars will barely enable brother Sutton to finish his forthcoming edition of the Scriptures in Orissa. To these promising fields we might add Burmah, China, Greece and Africa, in each of which, if we are faithful to the cause of truth, our denomination are bound to make vigorous and increasing efforts to circulate the inspired volume. May the word of the Lord have free course, run, and be glorified. Charles G. Somers, Cor. Sec.

* The Board requested brother Oncken to refund that amount, in German Bibles and Testaments for distribution in this country.

Religious Miscellany.

The Bible Doctrine of Sanctification.

The following communication was read before the Ashford Ministerial Conference and accepted for publication in the Reflector.

WHAT IS SANCTIFICATION?

There is no doubt the term sanctification as well as most others, is used with some degree of latitude in the holy scriptures.

It is equally true, that there is some diversity of opinion with regard to its signification. This is doubtless owing in part to what are called standard works in Theology. The authors in those works, especially those prior to the present age, have given as many different significations to a word as there are different shades seen in the use of it or relations in which it stands. But it is believed that this is calculated to bewilder rather than establish the mind of the inquirer.

Do not words obtain a fixed and literal meaning? if so are not those departures from the literal signification to be regarded as appendages of them rather than entering into their real character.

With these preliminary remarks we say in answer to the question with which this article begins, that sanctification is *holiness*; or the state of being devoted to God according to his word.

The above position is sustained by the following considerations.

1. To sanctify is to consecrate, or devote to a holy use. This was the case with the sabbath, with the Priesthood of Aaron, the Tabernacle and Temple, and with many other things according to the law of Moses. If then by sanctifying a thing it was put to a holy use; it was holy at last so far as its use was concerned. We are not dependant, however, upon inferences for this conclusion. It is determined by scriptural authority.

2. Those things that were sanctified are declared to be holy. To name things which are declared to be holy according to the law is unnecessary; for every thing which was sanctified was either implicitly, or expressly declared to be holy.

In all cases then where sanctification existed, holiness existed. The conclusion therefore is inevitable that sanctification is holiness.

3. To sanctify is to give a holy character or ascribe holiness where it exists; as when God is sanctified. The Lord requires us to give unto Him glory and strength. He also requires us to give unto him holiness, or what is the same thing, to sanctify him. This is the same that is required in the Lord's prayer: "hallowed be thy Name."

The Lord also declared he would sanctify his own Name; which he accomplished when by judgments he caused it to be acknowledged as holy. We are therefore led to the same conclusion as before that sanctification is holiness.

4. To sanctify is also to produce holiness in the powers of soul and body, as in the saints.—Here not only the offices which they sustain and the relations in which they stand, are holy but their powers of soul and body; on their physical, mental and voluntary dispositions are under its influence and destined to be wholly so.

This work is accomplished by the providence, word and Spirit of God.

Hence we see that some persons are sanctified and holy merely on account of the relation in which they stand. Such was the case with the nation of Israel, because they were God's chosen people.

Such is the case with professing Christians on account of their profession.

Others are sanctified, and rendered holy by virtue of their office, and employment.

This was the case with the Priests under the law, and also of the Prophets.

This in some sense is true of all christians, and especially of Ministers of the gospel. The real Christian is sanctified and holy, in still a higher sense: for he is not only so by relation, and office, but by a personal, and voluntary consecration, of his entire all, without reserve.

This is done not by one act only, but by a continued course of action.

5. It is probable that there is no use of the term sanctify in the Bible, where holiness in some form, is not the object.

I will notice several instances where the application of it, may be thought inconsistent with this rule.

In the 13th of Isaah it is supposed that the Medes and Persians are called God's sanctified ones.

Admitting that sanctification is holiness, it may be asked, how could they be holy. For it is obvious, that they were both ignorant of God; and were not in covenant relation with him.—But notwithstanding this; God had determined to make use of them to punish Babylon; and thereby cause his Name to be known. Hence the common phraseology showing the design of such judgments; "and they shall know that I am the Lord"

So far as the destruction of Babylon, by the Medes and Persians, was the accomplishment of God's design; it was a holy work. Therefore Cyrus, the commander of the Medes and Persians, though he did not know God, was declared to be his anointed; and the people that followed him God's sanctified ones. There are some uses of the term sanctify in the New Testament, about which there seems to be some difficulty, in determining its meaning.

Food is said to be sanctified, by the word of God and prayer: and the unbelieving husband or wife is sanctified by the believer: and as a consequence children are declared to be not unclean but holy.

To understand the passages here referred to; we must take into consideration, the laws and customs of the Jews with which the Apostles and early Christians had to do.

The Jews anciently sustained a holy relation to God as his chosen people. They were therefore called the holy seed; and were strictly forbidden to mix with either nations in marriage, or associate with them. Hence the Apostle Peter says "ye know that it is an unlawful thing for a man that is a Jew to keep company or come unto one of another nation."

There were also certain kinds of food that were unsanctified or unclean to the Jews; and it was wicked, or abominable for them to eat of such food.

To such the Apostle Peter has reference when he says; "I have never eaten any thing that is common or unclean."

To sanctify food, then, is to render it clean or holy; and therefore lawful to be eaten.

In this sense, since the abrogation of the law and the introduction of the gospel, every thing useful for food is sanctified by the word of God and prayer. For the gospel renders it proper to be eaten, if it be received with thanksgiving; that is in a pious manner.

The foregoing remarks, will help us also to see, what is meant by the sanctification of an unbelieving husband or wife; and the holiness, of the children, of a believer and unbeliver, united in marriage. The unbelieving husband, or wife, being sanctified, was not like the uncircumcised, and unclean, but as the holy seed. The connection in marriage in such a case was like that of a pious Jew, with one that was not.—The connection, therefore was not unlawful, as in the case of a Jew with that of a Gentile, but approved of God.

This view of the subject, is rendered more plain, by what is said of the children: who are declared to be not unclean, but holy. For if the connection of the Parents was unlawful, as in the case of those in the days of Nehemiah; then to use the language of the Apostle "were their children unclean;" that is they would be like the children of idolaters: and therefore could not be associated with lawfully. Consequently the believing Parent; unless the unbelieving was sanctified; must separate from the children, as well as from the Parent.

But as the unbelieving Parent was sanctified, the children were holy; and both the parent, and the children, were like the holy seed, in the case of the Jews. There may be other passages, in which the meaning of sanctification is not obvious but they do not occur to my mind. We come therefore to the same conclusion as before, that sanctification is holiness.

6. It is the common opinion with regard to its signification in the New Testament. Here sanctification is supposed to consist in perfecting the saints. To sanctify them wholly it is believed is to make them like holy Angels or like God himself. If this is not the proper and literal meaning of the word, why is it so understood. It is evident no reason can be given.—Therefore if it is used at all in a different sense, it is a departure from its appropriate signification.

Dr. Dodriddge I believe has a remark in substance as follows; "that the opinion of the common readers of the Bible is in most cases the correct view of the text."

This sentiment, supported as it is by sound reason, and common sense, goes to prove the correctness of the position sustained in the foregoing remarks. That sanctification is holiness is is believed has been sufficiently proved; and therefore further evidence will neither be required nor expected. Although it does not strictly belong to the present question; yet it may be asked, is sanctification accomplished at once; or is it a gradual work.

It is evident when it refers to a mere relation, or office, it is done at once. But when its object is the whole powers of the soul and body; it must necessarily be a gradual, or progressive work.

This is evident, because it is dependent on the knowledge of God, of his word, of ourselves, and our circumstances. Hence, our Lord's prayer; "sanctify them through thy truth; thy word is truth." The truth, or the word of God, therefore must be applied to all the powers, of soul and body, so as to bring them under its control.

But who can suppose this is done at once. It certainly is not; at least, in ordinary cases.

T. W.

From the Mother's Assistant.

Religious Influence of Mothers.

BY REV. R. W. ALLEN.

Great results frequently grow out of small beginnings. The truth of this is often demonstrated in the moral and natural world. Perhaps in no instance is it more strikingly proved and illustrated, than in the effects of *maternal influence.* This is powerful for good or for evil, as the history of nations and individuals clearly demonstrates. The greatest and best of those whom we delight to number among the good and great of our race, have always, it is believed, derived the elements of their characters from maternal care bestowed on them in childhood. If to this position there be an exception, I am wholly ignorant of it. Look at the testimony of those whose names are embalmed for immortality on the page of history, and the ground I have taken is fully sustained. I will adduce a few examples, both from sacred and profane history, illustrative of this position.

Among the many instances of victorious faith recorded in the eleventh chapter of Hebrews, that of the parents of Moses is marked with honor and approbation by the apostle. "By faith, Moses when he was born, was hid three months of his parents, because they saw he was a proper child, and they were not afraid of the king's commandment." Their faith, which probably rested on some particular promise of Jehovah, was here strikingly exemplified. Instead of listening to the reasonings and persuadings of worldly prudence, they followed what they believed to be the dictates of religion. Their faith led them to cast their lovely and beautiful son upon the broad waves of the Nile, in a little vessel of rushes, or flags. Not because they feared the "King's commandment," which was that the male children of the Hebrews should be destroyed, but because they believed God. He will take care of my son; for not one "jot or tittle" of his word shall fail. With what satisfaction do they commit their child to the care of a superintending Providence amid so many perils. Such was their faith.

Let us for a moment contemplate the wonderful works of this providence. Go, if you please, to the humble cottage of Amram, and mingle in the tender solicitudes of an obscure family in the common stations of life. Then step in the splendid palace, and attend the caprices and pleasures of a princess. Jochebed, the wife of Amram, and Termuthis, the daughter of Pharaoh. How dissimilar every thing, except in what is common to all; and yet Providence brings them together, and gives them a mutual concern, charge, and interest. By how many accidents might this happy coincidence have been prevented! A day, an hour, earlier, or in the active care of the one, and amusement of the other, and the parties concerned had never met. The slightest alteration in the setting of the wind, or tide; the temperature of the fleeting air, or the more variable temperature of the female mind, when destitute of piety and placed under the circumstances of the princess; apt to be corrupted by unbounded gratification and indulgence, governed by whim, following no guide but inclination, and occupied only with the object of the moment; the operation of all, or any one of these, might have defeated the design. But all these contingencies, guided by the hand of Omnipotence, acquired the solidity of the rock. The mother could not part with her child a moment sooner, and durst not retain him a moment longer. The princess could betake herself to no other amusement or employment; could fix upon no other hour of the day, nor resort to no other part of the river, could divert her attention to no other object; the tide could not run, or the wind blow in any other direction, or with greater or less rapidity. Moses was not safer when king in Jeshurun, encompassed with the thousands of Israel; was not safer in the mount with God, is not safer within the walls of the New Jerusalem, than Moses in the flags, Moses at the mercy of the waves, and the monsters of the Nile.

Moses was adopted as the son of Pharaoh's daughter, and through the instrumentality of Miriam, sister of Amram, he was placed under the care of his own mother, though the princess was entirely ignorant of the relation that subsisted between the child and its nurse. How fit a mother to train up a son who was to be Israel's deliverer, and a law-giver to a nation redeemed! And who cannot see the providence of God in that peculiarly wonderful train of events which preserved the child of such high destination, and secured for him the care and instruction of a mother so peculiarly qualified for her task?

And when we consider the piety of Jochebed, have we not good reason to believe that she early instilled into the mind of her son, those great and holy principles which so eminently qualified him as Israel's deliverer and law-giver? He probably derived the elements of his character from his maternal instructions. Who can doubt it? The seeds were planted in childhood which produced so rich and luxuriant a harvest in his after years. The mind received the right direction, while tender and pliable, by maternal influence, which was to guide Israel's hosts, and which was to stand unrivalled among earth's mightiest law-givers. Let mothers be careful what impress they leave on the minds of their offspring.

New London, Conn., Aug., 1841.

From the Young Ladies Friend.

The Change of Worlds.

BY REV. JOHN N. MAFFITT.

"Though I walk through the gloomy vale,
Where death and all its terrors are,
My heart and hope shall never fail,
For God my shepherd's with me there."

The shafts of death fall thick around us, and this charming world, like the field of strife, is strewed with the dead and the dying. The mourners go about the streets; they follow the young, the lovely, the beautiful, and the good, to their long home—the cold and silent grave. The mournful knell chimes to their measured pace, and mingles its sepulchral tones with the burst of sorrow.

But in all the circumstances of wo, attendant on the departure of those we love from the busy scenes of life, there is, to the Christian, much consolation, when he feels assured that they have witnessed a good confession. Seeing they have escaped the storms and billows of life's tempestuous sea, and conscious that they are safe in the port of endless bliss, where the wicked cease from troubling and the weary are for ever at rest, we feel resigned—knowing that our loss is their infinite gain. Indeed, we rejoice, rather than mourn; for truly our separation will be but a very short one, and our meeting with happy connexions, O, how joyful! Then shall we breathe our native air, and taste the fruit of that delightful clime where all is fertile, rich, and fragrant.

Among the many evidences of the power of Christianity, nothing can be more convincing than the last hours of a dying saint who bears a bright testimony to the truth of its doctrines.—What a sublime scene! Behold him on the margin of the river, wrapped about with the garments of salvation, and preparing to step into its cold waters. He enters, singing as he goes.—The ministering angels pilot him over. He gains the opposite shore. Sister spirits welcome him home. He joins the celestial company.—He mounts, he flies, he soars. He reaches his eternal home. He is forever at rest.

The Evils of Rain.

[It has been a great evil that the extravagances which have sometimes taken place in connexion with genuine revivals have afforded, afterwards, a powerful plea for the timid and the lukewarm against all vigorous measures. While this fact has often been used as an argument for great circumspection in the measures we adopt, it ought also to be remembered when the predicted evil arrives, we must be vigilant against the wiles of our grand adversary. If, by this plea, he can bring on a state of coldness and inactivity in the churches, it will accomplish his main design—the dishonor of the church, and the destruction of immortal souls. Let us not be deceived on either hand. The deplorable condition of a dying world demands the most energetic action. The necessity of the case demands a steadfast adherence to truth and order. Both combined are essential to extensive, permanent, and happy success. The question, What can be done for the spiritual redemption of the perishing around us? is one which should be studied upon our knees]

The sins of Israel had found them out. The terrible scourge foretold by Moses was upon them; "The heaven that is over thy head shall be brass, and the earth that is under thee shall be iron. The Lord shall make the rain of thy land powder and dust." The brooks were dried up, and the streams of the rivers had failed: for three years and six months there had been no rain upon the earth. The fowls of heaven, and the flocks and herds of the field, were crowding, in meagre and famishing multitudes, along the dry channel in search of water, or, panting and reeling over the dusty plain, were dying under the action of intolerable thirst. In the city, the moan of the starving mother was answered by the screams of starving children—there was no water, there was no bread. The green earth was faded—the flowers were withered and gone. The fields, once beautiful with rising corn, now appeared scorched and desolate, and even the tall forest trees on the sides and summit of Mount Carmel stood leafless and dreary, as the prophet of God went up from the place of sacrifice to the top of the mountain to pray for rain. He cast himself down upon the earth, and cried to the Lord God of Israel to have mercy on the people, and send them the showers of heaven, that they might live, and not die. He felt deeply for those that were perishing. He knew that none but God could help, and he prayed with that earnestness and importunity that takes no denial.

When Elijah was thus engaged, he was approached by one who had long dwelt in a cave in the side of Mount Carmel. He was a tall, lean, hard-featured figure, whose visage was strongly marked with expressions of fretfulness and fault-finding—one of those "murmurers and complainers" who habitually overlook the good in the kingdom of nature and the kingdom of grace, and fix their minds only on what they consider the evils. Inefficient and worthless himself, as to any useful enterprise, the labors of his life had been to decry and hinder the usefulness of others. He had evidently been a sufferer during the long and destructive famine, for he appeared shrivelled and shrunken in soul and body both; but his sufferings had not produced in his heart self-abasement towards God, nor had they awakened emotions of kindness and compassion for wretched, dying men. As Elijah now paused in his prayer, and bade his servant "go and look towards the sea" if there were any evidences of a cloud rising, he was thus addressed by the old Carmelite:—

"Prophet of God, I find you are praying earnestly for rain: now I am a *friend of rain.* I approve of rain,—that is, when rain comes as it ought to come, and as it might come. But I have known many sore evils connected with rain in this country,—yes, evils, at the very thought of which my heart is in agony. And you, prophet, should be very cautious and prudent how you pray for rain, lest these distressing evils should again befal us."

Elijah. The evils of rain! Certainly your fears have taken a strange direction; you had better be deprecating the *evils of drought.*—Don't you see how the earth is scorched with intense heat? Every green thing is burned up, the animals dead and dying, while famine is stalking, ghastly and grim, from house to house, and from city to city; nothing but the mercy of God speedily granting the showers of heaven can arrest the desolation, and prevent the universal extinction of life; and yet you are harrowing up your mind with horrible apprehensions of the *evils of rain.*

Here Elijah turned away from the old man in anguish of spirit, and threw himself prostrate before the Lord, and his urgent prayer that the awful judgment might be turned away from Israel was continued till his servant came back from looking towards the sea, and said, "There is nothing." "Go again," said Elijah. The servant went, and the old Carmelite resumed his discourse.

"Prophet of God, I wish you to understand me. I am decidedly in *favor of rain*; I think highly of it; in fact, I wish we might have more rain than we have,—that is rain of the right kind, such, for example, as they had in the good old days of our fathers, when rains were of a much better description than they have been of late. Indeed, in the early part of my own lifetime, I have seen rains that were far preferable to the rains we have had during the last fifteen or twenty years. And, prophet, this is a subject on which I have a right to be heard, for I have been persecuted by the people of the land.—While I have been warning them against the evils of rain, they have taken up an opinion that I am opposed to rain altogether. This I consider down right persecution."

Elijah. Warning them against the evils of rain? Surely you have not been thus engaged during the last three years and six months?

Carmelite. Surely I have. Why, prophet, there were so many deploring the prevalence of drought, and expressing anxiety for rain, that I saw there was danger of their not being sufficiently cautious and prudent; and while I heartily approve of genuine rains, those, I mean, that are under proper regulations, and rightly conducted, I wish to put the people on their guard against rains that are spurious, and do more harm than good. I have turned my attention, therefore, with particular interest, to the evils with which the rains in Israel for some years back have been attended.

Elijah. Wonderful infatuation! Carmelite, interrupt me no more.

So saying, he turned and addressed his cry to the God of Abraham, Isaac, and Jacob, that he would remember his covenant, and have mercy on his people. Here his servant returned the second time from looking towards the sea, and said, "There is nothing." "Go again," said Elijah, and continued his fervent prayer.

The old Carmelite, finding that the prophet would consume no more time in listening to his murmuring and complaining, addressed himself to the servant of Elijah, whom he followed back and forth, as he went now to look toward the sea, and then to report to his master the result of his observation.

"Servant of Elijah, while your master is praying for rain, and you are looking out for evidences of its coming, it is my duty to warn you of the evils you are likely to bring on the house of Israel. Not that I am opposed to rain, for I think well of it,—that is, real rain, such as Israel had in days of old. Ah, if we could have such rains now as they had in the days of Moses, and Joshua, and Samuel, I should be among the first to welcome and rejoice in them. Those were blessed rains and blessed days to Israel.—Oh! if Elijah would only pray for such rains as they had then, how heartily would I unite with him, and hold up his hands; but these transient modern rains that he is praying for,—the fact is, I cannot abide them."

Servant. And is not rain essentially the same thing that it was in the days of Moses, and Joshua, and Samuel? I must caution you in my turn, beware of that spirit which eulogizes the prophet that is dead, and persecutes the prophet that is living. Think not to exalt Moses while you scowl at Elijah, for one spirit animated them both.

Carmelite. Not at all, not at all; the rains in the time of Moses and the fathers were widely different from what they are of late. I can enumerate a dozen evils connected with modern rains that all good men must deplore.

Servant. Let me hear them.

Carmelite. Well in the first place, rain in modern times does not come as it ought to come; it ought to come as a blessing; the face of heaven should be mild and smiling, and calculated to inspire the hearts of men with cheerfulness and joy; then all would welcome the rain with perfect unanimity, and the serenity and harmony of families and neighborhoods would not be interrupted by it. Instead of this, I have seen the black cloud roll up its pitchy volumes in the north-west, and throw its terrible shadow across the heavens; earth was shrouded in darkness, its pale inhabitants quaked with terror, and many have been driven to absolute distraction.—Yes, these evils I have seen in connexion with modern rains.

2. When the rain descended it did not come in soft and gentle distillations, so as gradually to water the earth to make it bring forth and bud; but I have seen it violently poured down from the rent cloud in foaming cataracts, so as to tear up the earth, wash off the soil, and do great injury.

3. Many modern rains have brought from the clouds such an immense discharge of water that the streams were swoolen above their banks, the plains were overflowed; fences, stacks of corn, flocks and herds, have been swept away and destroyed; it was all done by rain. Such calamities are never known to happen to dry weather.

4. I have also known, along with modern rains, gusts of wind that unroofed the buildings, prostrated the fruit trees, and strewed the face of the country with havoc and devastation; can any one deny that these are great evils?

5. It is well known that, in connexion with modern rains, there have been flashes of lightning and peals of thunder of awful character, the tall oak and the majestic cedar have been shivered to atoms; the barn and the mansion-house have been set on fire and burned to the ground, and in many cases human life has been destroyed in a moment. Who would not prefer perpetual drought in rains attended with such immense evils? Nor is this all, for,

6. I have known modern rains come quite out of season, and the ripe harvest was greatly injured, and the mown grass was totally destroyed, by excessive and unreasonable rains: and further,

7. I have observed, with an accuracy that could not be mistaken, that rains, after all that has been said in their favor, actually nourish rank and noxious weeds. Yes, thorns, thistles, briers, brambles, and innumerable pernicious plants, are unquestionably nourished by rain.—In proof of this, see how clean the fields are now, not a hurtful weed to be seen within the whole enclosure. Ah, it is because we have

had no rain for three years and a half to make such weeds grow and thrive. That is the true reason.

Servant. But the wheat is all burned up, too. The scorching drought that has destroyed the weeds has also consumed every vegetable that is valuable.

Carmelite. Well, well, I am not talking of wheat, I am speaking of the noxious weeds that rain produces; but as you mention wheat, I will tell you what I have observed on the subject, and this will be evil, number—

8. The rain, if it makes the wheat grow, makes the chaff grow too. I have noticed in seasons when we had rain, that, in close connexion with the wheat, there were quantities of chaff; not a grain of wheat could you find, but there was chaff on the very same stalk. Let the advocates of rain deny this if they can. And further,

9. Modern rains are very transient in their influence. I have seen the ground become as dry a few weeks or months after the rain, as it was before it fell. I tell you that is one of my strongest objections to modern rains, they are transient—the ground will actually get dry after it has been moistened by them.

Servant. Then you need another shower.

Carmelite. Ah, there is where you are wrong. If we had the *right kind* of rain, its influence would not pass away so soon: rain did not dry up thus in the days of Moses and the fathers.

Servant. I have read the history of Moses, and if you will compare Exod. xv. 1—18, with the 24th verse of the same chapter, and the third and fourth verses of chapter xvi., you will find there were some sudden dry spells then, as well as in latter days.

Carmelite. But I have a tenth objection. I have known the health of many worthy citizens ruined by rain; in fact, many diseases, such as rheumatisms, coughs, consumptions, &c., are promoted by rain. O, if men could be persuaded to dwell on the top of Gilboa, where there is no rain, neither any dew, what delightful health they might enjoy?

Here was interrupted by the servant pointing to a cloud rising out of the sea, and they began to hear the "sound of an abundance of rain."

Elijah and his servant hurried down from the mountain, and the old Carmelite made for his cave. There in its inmost recess he hid himself for many days, brooding over the evils of rain. When, at length, he ventured forth, vegetation was every where springing up—the fields were clothed in living green; all nature was rejoicing;

For the queen of the spring as she passed o'er the vale,
Left her robe on the trees, and her breath on the gale.

The lambs were leaping for joy, the tuneful birds filled groves with melody. Happy families were sending presents and congratulations one to another. Age smoothed its care worn brow to bless the Lord, while children clapped their little hands, and sung "Hosanna."

But as for the Carmelite, none of those things moved him. The evils of rain was the theme of his meditation and burden of his tongue.—He passed from farm to farm, inquiring whose field had been injured by the washing rain, whose roof had leaked, who had been caught out in the shower, who had taken cold, or had a cough or rheumatic pain aggravated; and from the facts he collected, he was greatly strenthened in his notion about the evils of rain, and could declaim on the subject more eloquently than ever.

On the Perfections of the Deity, as Displayed in the Planetary System.

All the works of nature speak of their Author in language which can scarcely be misunderstood.—They proclaim the existence of an original, uncreated Cause, of an eternal Power and Intelligence, and of a supreme agency which no created being can control. "The heavens" in a particular manner "declare the glory of God, and the firmament showeth forth his handy work." When we consider the heavenly orbs in their size, their distance, the rapidity of their motions, and the regularity and harmony with which they perform their respective revolutions, it is obvious to the least attentive observer that such bodies could not have formed themselves, or have arranged their motions, their periods, and their laws in the beautiful order in which we now behold them. Motion of every kind supposes a moving power. As matter could not make itself, so neither can it set itself in motion. Its motion must commence from a power exterior to itself, and that power must correspond in energy to the effect produced. In the planetary system we find bodies a thousand times larger than the earth moving with a velocity sixty times greater than a cannon ball, and carrying along with them in their train other expansive globes in the same swift career. Such motions could only proceed from a power which is beyond calculation or human comprehension; and such power can only reside in an uncreated, self-existent, and independent Intelligence. The continuance of such motions must likewise depend upon the incessant agency of the same Almighty Being, either directly, or through the medium of such subordinate agents as he is pleased to appoint for the accomplishment of his designs. In this respect the law of motion, of attraction, gravitation, electricity, and other powers are so many agents under the direction and control of the Almighty for carrying forward the plans of his physical and moral government of the universe.

The study of astronomy ought always to have in view as its ultimate object, to trace the Divine perfections as displayed in the phenomena of the heavens. For, as our poet Milton expresses it, "Heaven is as the book of God before us set, wherein to read his wondrous works." There is no scene we can contemplate in which the attributes of the Divinity are so magnificently displayed. It is in the heavens alone that we perceive a sensible evidence of the infinity of His perfections, of the grandeur of his operations, and of the immeasurable extent of his universal dominions. Even the planetary system, small as it is in comparison of the whole extent of creation, contains within it wonders of creating Omnipotence and skill which almost overpower the human faculties, and demonstrate the "eternal power and godhead" of Him who at first brought it into existence. To consider astronomy merely as a secular branch of knowledge, which improves navigation, and give scope to the mathematician's skill, and to overlook the demonstrations it affords of the invisible Divinity, would be to sink this noble study far below its native dignity, and to throw into the shade the most illustrious manifestations of the glories of the Eternal Mind.

When we contemplate the stupendous globes of which the planetary system is composed, and the astonishing velocity with which they run their destined rounds, we cannot but be struck with an impressive idea of the power of the Deity; of the incomprehensible energies of the eternal mind that first launched them into existence. What are all the efforts of puny man as displayed in the machinery he has set in motion, and in the most magnificent structures he has reared, in comparison with worlds a thousand times larger than this earthly ball, and with forces that impel them in their courses at the rate of thirty thousand, and even a hundred thousand miles an hour! The mind is overpowered and bewildered when it contemplates such august and magnificent operations. Man, with all his imaginary pomp and greatness, appears, on comparison, as a mere microscopic animalcula, yea, as "less than nothing and vanity;" and such displays of the omnipotence of Jehovah are intended to bring down the "lofty looks of men," and to stain the pride of all human grandeur, "that no flesh should glory in his presence." Without materials, and without the aid of instruments or machinery, the foundations of the planetary system were laid, and all its arrangements completed. "He only spake, and it was done;" he only gave the command, and mighty worlds started into existence and run their spacious rounds. "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth."—That Almighty Being who, by a single volition, could produce such stupendous effects, must be capable of effecting what far transcends our limited conceptions. His agency must be universal and uncontrollable, and no created being can ever hope to frustrate the purposes of his will or counteract the designs of his moral government. Whatever he has promised will be performed; whatever he has predicted by his inspired messengers must assuredly be accomplished. "For the kingdom is the Lord's, he is the Governor among the nations," and all events, and the movements of all intelligent beings, are subject to his sovereign control.—"Though the mountains should be carried into the midst of the seas, and the earth reel to and fro like a drunkard;" yea, though this spacious globe should be wrapped in flames, and "all that it inherits be dissolved," yet that power which brought into existence the planetary worlds, and has supported them in their rapid career for thousands of years, can cause "new heavens and a new earth, wherein dwelleth righteousness," to arise out of its ruins, and to remain in undiminished beauty and splendor. "The heavens," says an inspired writer, "declare the glory of the Lord, and there is no speech nor language where their voice is not heard." Even the pagan nations were impressed with the power of a supreme intelligence from a contemplation of the nocturnal firmament. "When we behold the heavens," says Cicero, "when we contemplate the celestial bodies, can we fail of conviction? Must we not acknowledge that there is a Divinity, a perfect being, a ruling intelligence that governs, a God who is everywhere, and directs all by his power? Any one who doubts this may as well deny that there is a sun that enlightens us." Plato, when alluding to the motions of the sun and planets, exclaims, "How is it possible for such prodigious masses to be carried round for so long a period by any natural cause? for which reason I assert God to be the great and first cause, and that it is impossible it should be otherwise."

A very slight view of the planetary system is sufficient to impress our minds with an overpowering sense of the *grandeur* and *omnipotence* of the Deity. In one part of it we behold a globe fourteen hundred times larger than our world flying through the depths of space, and carrying along with it a retinue of revolving worlds in its swift career. In a more distant region of this system we behold another globe, of nearly the same size, surrounded by two magnificent rings, which would enclose 500 worlds as large as ours, winging its flight through the regions of immensity, and conveying along with it seven planetary bodies larger than our moon, and the stupendous arches with which it is encircled, over a circumference of five thousand seven hundred millions of miles. Were we to suppose ourselves placed on the nearest satellite of this planet, and were the satellite supposed to be at rest, we should behold a scene of gran eur although overwhelming; a globe filling a great portion of the visible heavens, encircled by its immense rings, and surrounded by its moons, each moving in its distinct sphere and around its axis, and all at the same time flying before us in perfect harmony with the velocity of 22,000 miles an hour. Such a scene would far transcend everything we now behold from our terrestial sphere, and all the conceptions we can possibly form of motion, of sublimity, and grandeur. Contemplating such an assemblage of magnificent objects moving through the ethereal regions with such astonishing velocity, we would feel the full force of the sentiments of inspiration: "THE LORD GOD OMNIPOTENT REIGNETH. His power is irresistible; his greatness is unsearchable; wonderful things doth he which we cannot comprehend." The motions of the bodies which compose this system convey an impressive idea of the agency and the energies of Omnipotence. One of these bodies, eighty times larger than the earth, and the slowest moving orb in the system, is found to move through its expansive orbit at the rate of fifteen thousand miles an hour; another at twenty-nine thousand miles in the same period, altogether it is more than a thousand times the size of our globe; another at the rate of eighty thousand miles; and a fourth with a velocity of more than a hundred thousand miles every hour, or thirty miles during every beat of our pulse. The mechanical forces requisite to produce such motions surpass the mathematician's skill to estimate or the power of numbers to express. Such astonishing velocities, in bodies of so stupendous a magnitude, though incomprehensible and overwhelming to our limited faculties, exhibit a most convincing demonstration of the existence of an agency and a power which no created beings can ever counteract, and which no limits can control. Above all, the central body of this system presents to our view an object which is altogether overpowering to human intellects, and of which, in our present state, we shall never be able to form an adequate conception. A luminous globe, thirteen hundred thousand times larger than our world & five hundred times more capacious than all the planets, satellites, and comets taken together, and this body revolving round its axis and through the regions of space, extending its influence to the remotest spaces of the system, and retaining by its attractive power all the planets in their orbits, is an object which the limited faculties of the human mind, however improved, can never grasp, in all its magnitude and relations, so as to form a full and comprehensive idea of its magnificence. But it displays in a most astonishing manner the grandeur of Him who launched it into existence, and lighted it up "by the breath of his mouth;" and it exhibits to all intelligences a demonstration of his "eternal power and godhead."—So that, although there were no bodies existing in the universe but those of the planetary system, they would afford an evidence of a power to which no limits can be assigned; a power which is infinite, universal, and uncontrollable.

The planetary system likewise exhibits a display of the wisdom and intelligence of the Deity.

This wisdom is conspicuous in so nicely balancing and proportioning the magnitudes, motions, and distances of the planetary orbs. We find that the larger planets move in orbits most remote from the smaller planets and from the centre of the system.

Again the law of gravitation, by which the planets are directed in their motions, is also an evidence of Divine intelligence. The law is found to act reciprocally as the square of the distance; that is, at double the distance it has one fourth, and at triple the distance one ninth of the force; at one half the distance it has four times, and at one third the distance it has nine times the strength or influence.—Now it could easily be shown, that a law directly opposite to this, or even differing materially from it, would not only derange the harmony of the system, but might be attended with the most disastrous consequences.

There is no contrivance in the system more wonderful than the rings of Saturn. That these rings should be separated thirty thousand miles from the body of the planet; that they should, notwithstanding, accompany the planet in its revolution round the sun, preserving invariably the same distance from it; that they should revolve round the planet every ten hours, at the immense velocity of more than a thousand miles in a minute; and that they should never fly off to the distant regions of space, nor fall down upon the planet, are circumstances which require adjustments far more intricate and exquisite than we can conceive, and demonstrate that the Almighty contriver of that stupendous appendage to the globe of Saturn is "great in council and mighty in operation." Yet these adjustments, in whatever they consist, have been completely effected.

An evidence of wisdom may likewise be perceived in the distance at which each planet is placed from the great central body of the system. In the case of our own globe, its distance from the sun is so adjusted as to correspond to the density of the earth and waters, to the temper and constitution of the bodies of men and other animals, and to the general state of all things here below. The quantity of light which the central luminary diffuses around us is exactly adapted to the structure of our eyes, to the width of their pupils, and the nervous sensibility of the retina. The heat it produces by its action on the caloric connected with our globe, is of such a temperature as is exactly suited to the nature of the soil and to the constitution of the animal and vegetable tribes. It is placed at such a distance as to enlighten and warm us, and not so near as to dazzle us with its splendor or scorch us with its excessive heat; but to cheer all the tribes of living beings, and to nourish the soil with its kindly warmth. Were the earth removed fifty millions of miles farther from the sun, every thing around us would be frozen up, and we should be perpetually shivering amid all the rigors of excessive cold. Were it placed as much nearer, the waters of the rivers and the ocean would be transformed into vapor; the earth would be hardened into an impenetrable crust: the process of vegetation would cease; and all the orders of animated beings would faint under the excessive splendor of the solar beams. There can be no doubt that the distances of the other planets are likewise adapted to the nature of the substances of which they are composed and the constitution of their inhabitants.—We find that the densities of these bodies decrease in proportion to their distance from the sun; and it is highly probable that this is one reason, among others, why they are placed at different distances, and are thus adapted to the greater or less degree of influence which the central luminary may produce on their surfaces.—*Dick.*

From the Non-Resistant.

BOSTON, Sept. 20, 1841.

'Peace—be Still.'

DEAR BROTHER:

The following is a copy of a billet recently handed to me by the writer. It breathes of Heaven—of LOVE. The picture is tender and affecting. I love to look upon it. It is full of instruction. Do print, that I may read it over to calm my troubled and restless spirit when tempest-tossed and driven. H. C. WRIGHT.

"My little sister Adeline was a lovely child; not indeed in person, for she was thin and pale, and only her large beaming blue eyes could be called beautiful. But her soul seemed just fresh from the hands of its Maker. *She dwelt in love.* She was a bright, joyous creature, and even the severe suffering she experienced from her birth never seemed to weary or depress her spirit.—Love to all around her was the chief element of her being; and from her infancy the Father of her spirit seemed to be with and to abide in her. All nature, animate and inanimate, furnished her with happiness. The cloud, the moon and stars, the bright sunshine, all ministered to her, and called forth expressions of happiness. Even unsightly insects, such as most children will run from, she looked upon with affection—for they were the works of her Father's hand.

I remember when quite a little child, she stood watching a large caterpillar in the garden, till she exclaimed, her eyes beaming with delight—'Oh sister—how good God is to make all these pretty things for us to look at!'

I said she had feeble health. When about three years old, she suffered much from restless nights—and would often awake in severe pain. At these times I would try to compose her by repeating little hymns and Bible stories. One night I happened to relate the miracle of the stilling of the storm and waves. Those mighty words—'PEACE—BE STILL,' had a wonderful effect upon her mind. Her moans ceased, and soon she was tranquilly sleeping across my breast. And ever after those words seemed to abide in her. Often did she wake me in the night, saying—'Sister, tell me how Jesus said—'PEACE BE STILL;' and the words which stilled the raging of the waves, seemed always to have the same effect over the jarring and sickly elements of her little body. 'PEACE—BE STILL'—they seemed to speak to her soul as if immediately from the lips of Jesus.

She did not dwell long in this world—her spirit could not have grown here. Her passage through the dark valley was a long and painful one—but still, these divine words rested in her heart. The last words she said to me, as she raised her sweet face, convulsed with pain, were—'Oh, sister—tell me how Jesus said—'PEACE—BE STILL.'" CHARLOTTE.

Papal Suppremacy.

The Catholic Bishop of Philadelphia, the Rev. Patrick Kenrick, whether in a spirit of retaliation, or in a more apostolic spirit, we will not venture to say, has recently done what we think a very foolish thing; He has addressed a printed letter to the Bishops of the Protestant Episcopal church in the United States, calling upon them to turn right about and implore pardon from the Pope of Rome, and solicit his favor and protection hereafter; claiming that "Papal supremacy is the rock on which the whole edifice of Christianity rests!" and the worthy Bishop backs his suggestion with a *threat,* that any independence assumed in violation of the divine constitution of the Popish church, should be punished by a forfeiture of all that is valuable in government!!!

A very grave alternative, and calculated, if this strange doctrine is seriously put forth, *to unite all religious denominations in the country against the Papists.* Priests, it seems, will not learn lessons of wisdom from history and experience. Of all people on earth, the Romanists should desire to conceal the horrid abuses practiced for centuries under the name of their church, and instead of attempting to revive them in these enlightened times, and arrogantly asking other religions to surrender their faith, they should endeavor to throw a veil over the past, and implore their Christian brethren in the words of Bishop Chase, "instead of looking up to the chair of the Pope, to look up to the throne of the true God, and through Jesus Christ implore heavenly grace, and grace to resist temptation to sin."

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That Bishop Kenrick should have seriously invited the Protestants to submit to the hierarchy of the church of Rome and its pontiff, will create surprise and astonishment through the world, unless it is done in derision, or in a spirit of retaliation for attempts to revive prejudices against the Roman Catholics.

If it is the result of confidence in the increasing strength of Catholicism in the United States, and a determination to control all other denominations of Christians, it is a bold movement, and will lead to decided and open opposition—by a union of all other sects against this new attempt to establish the supremacy of the Pope in this country. We are not much in love with monarchy in any shape in this republic; and the good old man who wears the tiara at present, and keeps the keys of St. Peter, will fare but indifferently if forced upon the people as their ghostly father and apostolic head. We are too radical even for our own laws; how should we be with such a Vicegerent over us as the Pope?—*N. Y. Times and Star.*

Cruel Trifling.

Calling to see a friend no very long time ago, I was admitted into the nursery, which had recently been gladdened by the addition of a new claimant upon the domestic affection. The infant of a few weeks was reposing in the arms of an elder sister, and a little prattler two or three years old did her best to entertain me, by the joyous outpouring of a child's heart, without being in the least troublesome. Her new sister was evidently a choice object in her estimation. I addressed to her some inquiries respecting it, asking its name, perhaps. "You mustn't have her," said the child. "O, no," replied I, "I would not take her away—she is your dear little sister, and you love her very much." "Mrs. —— is more considerate than some ladies who talk to you about the baby," said the mother; and then addressing herself to me, she observed that many persons had told the little girl they should carry off the baby, or had endeavored to persuade her to give it to them or sell it; and she had become jealous of visitors from that cause.

I have many times seen this same thing practised. Indeed, with some persons it seems a favorite mode of teasing children. Now, neither teasing nor tantalizing children, in any form nor any degree, is to be tolerated; and this is one of the worst forms in which they can be teased. What! trifle with the heart's best affections!—weaken the dearest ties that earth knows! teach the young learner that a little brother or sister is a fit object of traffic, or may be lightly parted with! wound the sweetest sensibilities of our nature! You do the last, if you accomplish not the former of these deplorable effects. But, you unconcernedly exclaim, 'the little dunce does not believe me! she knows that I will not take away the baby.' Does she know this? Has she already learned enough of you to know that your word is good for nothing? This is a sad confession on your part, and proves that you are fast breaking down all integrity and confidence in her heart. But perhaps she is not so wholly incredulous in this matter as you imagine; if she is, it is because she has learned that in *your* words, at least, if not in those of others, there is no truth. Do not suppose she will not fear the execution of your threat, because it is too preposterous to be credited. What does a little creature of two or three years know of what is probable and what is absurd, except from her own experience and your teaching? From the former she learns that many losses and disappointments are her lot; and the latter she will implicitly receive till your deception proves to her that you are not to be trusted. As you value all that is lovely, trifle not with a child's home affections.—*Mother's Journal.*

Thorns amongst the Wheat.

"MADAM, there is no hope," said the physician to the weeping wife, as he was taking his departure; "I will not deceive you; there is no hope."

When the physician had departed, and she that was so soon to become a widow was left alone with her dying husband, she felt it her duty to communicate the mournful intelligence to him, that his mind might be more earnestly directed to that state he was so soon to enter. He had been a professor of religion, had attended divine service, and kept up domestic worship regularly; and to the world he appeared, and he believed himself to be, a devout man; but the hour was now come when all self-deception was to be rent away, when the truth of his possession was to be put to the test, and then he was weighed in the balance and found wanting. And why? The word had been sown; it had not fallen by the way-side; nor did his religion appear to be religion of a moment or an hour. The seed had evidently taken root; it had sprung up, and the eyes of men beheld it, at a distance, apparently green and flourishing; but it was *growing amongst thorns,* and the cares of the world and the deceitfulness of riches had choked the word; and when the sower sought for fruit, it was found unfruitful.

Yes; the deceitfulness of riches was his ruin.—Day after day had he knelt at the family altar, and poured his prayer for daily bread; and then, rushing into the pursuits of business and accumulating wealth, had seen around him the hungary, but had not fed them—the naked, but had not clothed them—the sick, but had not ministered unto them. No; absorbed in the accumulation of riches, and engrossed in the cares of business, his eye, if not absolutely averted from, was never directed to, the widow and the orphan; and his heart, exulting in the success of his business and the thriving state of his affairs, had forgotten to listen to the cry of the needy. He had oppressed no one, he had rendered to every one his due, and his integrity was unquestioned; he was indeed, as the world terms it, a respectable—a highly respectable man; and as he rose in wealth, so he rose in the esteem of his acquaintances.

And he was now a rich man; his thoughts had been all directed to this end, and he was successful; but could the contemplation of his riches afford him pleasure now? When his wife had told him that all hope was gone, and that he must soon be summoned to give an account of his stewardship, what consolation could his riches afford him? O, in the contemplation of eternity, how did the things of time appear! and that heap of gold his life had been dedicated to collecting, what dross did it then seem! And how gladly, how joyfully, would he have parted with it now for the good of his fellow creatures, could he have done it! Had he then but an opportunity of doing good, how gladly would he have embraced it! But no; the summer was past, the harvest was ended; the opportunity once granted and rejected, was now denied.

And this, it is to be feared, will be the case with many. The young, who are rising in life, and whose aim is to acquire a competence and an independence, had need to take care lest this form the chief end of their existence; lest the deceitfulness of increasing wealth, the excitement of business, or the cares of the world, should overcome them, and make their religion a religion of theory, not of action; but let them recollect they must be judged according to *their works,* and that an account of their stewardship will be demanded; let them remember they are sent into the world to act a part in it, and that part for the benefit of their fellow-creatures; let them recollect, that in the parable of the last judgment, in Matt. xxv. they who were condemned, were condemned not for sins of commission, but for *those of omission.* Let them take heed and beware. Let each one who professes to love the gospel of Christ shew it by actions, shew it by promoting to the utmost the spread of that gospel, shew it by joining with heart and hand in those religious and benevolent institutions that are rising up on every side of us; by visiting the cottages of the poor ministering to their wants, and relieving their distresses; by giving his assistance towards implanting in the children of the poor, knowledge and the fear of God; in short, by laboring strenuously on every side, while health and strength are spared. Let him be assured, that unless his religion produces some good to his fellow creatures, there is something defective in it. Thorns of some sort are growing up with the seed, and, unless eradicated, will choke it. Hasten then to Christ, for strength to eradicate these thorns, that fruit may be produced, lest you should at length be compelled in anguish to exclaim, "The harvest is past, the summer is ended, and I am not saved."

R. C. B.

Autumn.

"I LOVE that moaning music which I hear
In the bleak gust of autumn, for the soul
Seems gathering tidings from another sphere,
And in sublime, mysterious sympathy,
Man's bounding spirit ebbs and swells more high,
Accordant to the billows' loftier roll!"

"*And we do all fade as a leaf.*"

To the leaf as it opens in its vernal freshness and glory, there is an inevitable doom. Before the advance of autumn's frosts, or winter's storms, it must wither and die. No strength of parent stock, no beauty of form, no freshness of green, no luxuriance of growth, can shield or save it. It may claim and hold fellowship with the sturdy oak or the fragile willow, the lofty elm or the humble ivy, with equal certainty that leaf is torn and blighted, and swept to desolation by winter and tempest!

"What teachers are the trees,
Stript of their leafy honors by the blast,
Like kings who bend their knees
Where erst they ruled, in vassalage at last."

And thus it is with man. He is born under the dominion of death; born to be disrobed of all his mortal freshness, beauty, vigor, and glory! Bright may be his eye, strong his right arm, high flushed his cheek, full and regular the life-movements of his heart,—he, nevertheless, must be smitten by the blast, *and must fade as the leaf!*

"Who venerate themselves, the world despise,
For what, friend, is this escutcheon'd world
Which hangs out DEATH in one eternal night?
A night that glooms us in the noontide ray,
And wraps our thoughts at banquets in the shroud."

Youth, manhood, age, attainments, honor, friendship, joy, influence, are of no avail; they cannot save! Dives in his purple, and at his feast; or Lazarus in his rags, and with his crumbs; Cæsar, or a slave, man must feel and bow before the withering touch of the king of terrors!

"Mid the lighted halls of pleasure,
Through its peans wild and high,
Like fond music's dying measure,
Ye may hear the dying sigh."

Reader, that withering touch must fall on thee! Art thou ready—ready to bid friends, and home, and earth, and all you love below, a long, a last farewell? Art thou ready for a SUDDEN SUMMONS? Ready in the hour of thy earliest affection? thy firmest health? thy brightest joys?

O tread lightly, and with becoming thoughtfulness, on the mementoes of your hastening doom, as, fallen and faded, they lie in your daily path! Hear from them, as from the graves of the dead—"Be ye also ready, for in such an hour as ye think not, the Son of man cometh."

"Art is long, and time is fleeting,
And our hearts, though strong and brave,
Still like muffled drums are beating
Funeral marches to the grave.
O then be thou up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait." S. T. V.

From the Philanthropist.

Religion.

Slavery is a universal despot. A monstrous usurper. It sees danger in every agency over which it has not absolute control. There is no freedom in the South: it is nonsense to talk of such a thing. Science, Literature, Religion are as verily in chains as the miserable slave. An article just quoted shows that God's revelation is forbidden to one half the Southern people; and that religion itself must give way to the rights [?] of slaveholders. The article which follows show how completely Religion is made subservient to the interests of slavery. The writer is a clergyman. The charter under which he ministers, is as broad as earth. "Go ye unto all the world, and preach my gospel to every creature." And yet we find him acknowledging the right of the master to prevent a portion of God's creatures from hearing this gospel—vindicating himself for discharging his mission, because the master has permitted him, by certificate, to do so! Yes! instead of standing erect in the dignity of his mission, declaring that his message is to the poor, and denouncing the vengeance of God against those who would prevent their fellow creatures from hearing God's word, he meanly points to the "piles of certificates from responsible and respectable" slaveholders, authorizing him to "teach the servant from the Bible his duty to his God and *his master!* And such are the ministers of the South! Representatives of Jesus Christ, are they? Ambassadors from God, with certificates from the foes of righteousness, are they? And theirs is the religion which represents christianity, is it? A religion which must wait for the certificate of a wicked oppressor, before it can open its mouth!

But read the article—and then tell us, whether religion itself in the South is not the mere handmaid, the body servant of slavery—and when you have answered this question, tell us, whether in the North too, it does not feel the galling of the chain?

From the Natchez Courier.

☞ We publish by request the following letter from the Rev. Mr. Anderson—want of room has prevented its appearance heretofore.

To persons who have been sending their servants to Baptist meetings held at the Court House, on Sabbath evenings:

GENTLEMEN—

As with most of you we are personally unacquainted and cannot conveniently visit you individually, we have taken this method to inform you that our meetings for the benefit of your servants are now discontinued. This has been in consequence of a resolution passed by our Committee of Safety, "That the Sheriff be requested not to permit negroes to assemble at the Court House under any circumstances on the Sabbath."

To vindicate ourselves from any misapprehension which might follow such a resolution, we deem it proper, to lay before you some simple facts, relative to those meetings. But we wish it first to be well understood, that we are a native of a slave State, and we are no abolitionist! Since the Baptist church of this city has been organized, we have felt it highly important that a portion of the Sabbath should be devoted to the instructing of the servants who belong to the members of our congregation, and others who by their masters might be permitted to receive such instruction. We accordingly appointed every Sabbath evening at which time we have been in the habit of meeting at the Court House to teach the black people the word of God.

There were several white members of the church regularly present at those meetings, whose business it was to keep order, and the decorum was equal to that seen in any congregation of its size.—This we have frequently desired you might be present to witness, and sometimes have been gratified. *One of the rules adopted by our church for receiving black members is as follows; that all who apply for membership must bring from their owners certificates of permission, implying that they are honest, faithful, obedient servants, before they can be received into the church.* When they come to us under the very eyes of their owners, with such recommendation if we are satisfied with their sincerity, we hope to be the last to deprive them of the ordinances of the church of God. We will not insult your knowledge of the doctrines of one of the most numerous and respectable denominations in our country *by stating the views your servants have been taught. If any have attended our meetings without your sanction, it has been without our knowledge, and we have heard no complaint from the proper officers whose business it was to have prevented such improprieties.* In addition to these facts we might call upon any gentleman to show any injurious doctrines taught, any improper conduct manifested, or any pernicious designs entertained by us whilst it has been our privilege to conduct those meetings.

It has been intimated that some doubt the policy of such assemblies, and they would gladly see them every where prohibited.

The reasons assigned are, that on several occasions such meetings have been used as a cloak for mischievous plots, and many who have joined the church have afterwards proved vile hypocrites.—But such reasons resemble those of a man who wished to destroy himself, to prevent a short excruciating pain—or him who declared there were no real stars, because he saw a few meteors fall.—What would be the consequence of such a prohibition? Let it be known that our servants are deprived of those scriptures "in which we think we have eternal life," and we shall but whet more keenly the sword of the fanatic, already unsheathed for our destruction. The remedy would be worse than the disease. In defence of such meetings, we need no stronger evidence than that used to oppose them. Why have they ever served as a cloak for mischief?—could he be imposed upon by counterfeits if he had never seen or been benefited by that which was genuine? But we need not argue such a point—the large piles of certificates before us from your own hands, from you, who are amongst our responsible and respectable citizens, are sufficiently conslusive of their utility. By these certificates you say teach the servant from the Bible his duty to his God and his master, and instead of injuring him, it has always tended to endear those relations which bind him to both. While therefore we would be among the first to detect, expose and punish designing assemblies, we hope to be the last to pronounce that law unwise which permits meetings for the religious instruction of our negroes. With these views we are happy to inform you that meetings are still held in the city every Sabbath evening, at the church of our Methodist brethren, where, if you think proper, you can get your servants instructed.

We wish it distinctly understood, that we have reason to believe that our committee acted according to the best of their judgment, for the safety of our citizens when they stopped our meetings, yet we cannot but feel that they acted prematurely.—It never has been our pleasure to see any member of that committee at our meetings, nor have we ever conferred with any of them upon the manner in which they were conducted. The first intimation we had of their dissatisfaction was the resolution referred to, which was handed to us a few days since. But they had a right to stop us, as the Court House belonged the people. Hoping after a while we shall have a house of our own, where we can worship "with none to molest or make us afraid."

I am gentlemen
Your most ob't servant,
WM. H. ANDERSON.

Trial of McLeod—Acquital of the Prisoner.—It is with satisfaction that we announce the termination of this unpleasant and exciting trial, in the entire acquittal of the accused. The charge of Judge Gridley was strongly in his favor, and the jury retired at 4 o'clock on Tuesday, and were absent *only thirty minutes.*

The evidence in the whole case, with the general facts involved in it, are thus briefly and accurately summed up by the Editor of the Tribune, who was present at the trial:

A "patriot" insurrection took place in Canada in the autumn of 1837, which was speedily suppressed. The discomfited insurgents fled to the United States, mainly to Buffalo and its vicinity, where they succeeded in enlisting considerable sympathy. Volunteer companies were organized to aid them; the arms and munitions of the State being seized, they took possession of Navy Island, from whence they exhibited the design of making an aggression upon Canada. But they soon began to want. Winter began to set in, and they were unprovided with the means of attack and of personal comfort. The friends of the insurgents at Buffalo, induced Mr. Wells, owner of the Caroline, to fit out his boat to carry supplies to the occupants of Navy Island. She was accordingly cut out of the ice, on the 28th of December, and sent down on the 29th. She ran to Schlosser, thence across to Navy Island, to which she made three trips that day, and back to Schlosser, where she lay by. Thirty-three men took lodgings aboard of her. About midnight she was approached and boarded by three boats, full of armed men, from Chippewa in Canada, who drove her inmates ashore, severely wounded J. H. King, brother-in law of Mr. Wells, took prisoner Luke Walker, a boy; shot Amos Durfee dead, just after he stepped from the boat to the dock; roughly handled some others; set the boat on fire, and towed her into the current, whence she drifted over the cataract. This is the offence adjudged by the Supreme Court to be murder, for implication in which McLeod was tried.

The evidence adduced against him is this:—He was a Deputy Sheriff in the Niagara District, an ardent, active Loyalist; had busied himself prominently in the defensive operations at Chippewa; on the 28th was in Buffalo, came back to Chippewa, and with others rowed round Navy Island, early in the morning of the 29th, in search of the Caroline—did not see her, but fired on from the Island; went back to Chippewa; and slept two or three hours in the afternoon. So much is undisputed. The witnesses for the prosecution, go on to state that he was seen in private conference with Drew, Usher, and other British officers, at Chippewa, at 3 or 4 o'clock in the afternoon, (about which time the destruction of the Caroline was doubtless planned,) came out of Davis' tavern at 9 o'clock, about which time the men were mustered; was imperfectly recognized by Capt. Appleby among the assailants on the Caroline; was seen to land from one of the boats after the destruction had been accomplished; was followed up to Davis' tavern, where he stood some time before the door, talking of the affair; was seen again at sunrise next morning, and soon after by two or three, whose attention was attracted to him by a current report that he had been wounded in the attack, which his appearance confirmed; that he was then heard to boast of his participation in the affair, and that he has since boasted to various witnesses, who testified on the trial, of having "killed a Yankee," &c. &c. This is substantially the case for prosecution.

For the defence—it was given in evidence that McLeod was not in or near Chippewa at the time the affair took place; that he left that evening at 7 o'clock for Niagara; went out to Lieut. Morrison's at Stamford, six miles distant; took tea there about 8 o'clock, sat with the family till 10, and with Lieut Morrison till after 12; rose at near 8, and was not dressed when Col. Cameron came along and told of the burning of the steamboat; went away about 9 o'clock: was met on his way to Chippewa near Niagra Falls, about 10 A. M., by Judge McLean and Dr. Foote, who had come down from Buffalo to Chippewa the previous evening, and had when there, vainly inquired for McLeod, both then and in the morning, was fired at in passing Navy Island, and reached Chippewa about 11, returning that afternoon by Stamford to Niagara, (not the Falls.) Such, with some impeachment of the witnesses for the prosecution, is the case for the defence.

The issue of this trial must be a subject of congratulation to all the lovers of peace; as it removes at once the most imminent source of danger to the pacific relations of this country with England.—The release of Col. Grogan by the Canadian authority, on finding that he had been seized within the American territory, is another auspicious omen: and it is devoutly hoped that the remaining subjects of difference will soon be removed or adjusted, and that thus the two countries will be restored to a condition, not of peace merely, but of cordial and enduring friendship.

Christian Reflector.

"Charity rejoiceth in the Truth."

WEDNESDAY, OCTOBER 27, 1841.

Notice.

The Executive Committee of the Am. Bapt. Anti-Slavery Convention will hold their quarterly meeting at the house of Eld. Nathaniel Colver, 28 Lagrange place, Boston, on WEDNESDAY, 2 o'clock, P. M. the 17th of NOVEMBER next. A punctual attendance of all the members is desired, as business of *importance* will come before the meeting. It is hoped that nothing but imperious necessity will prevent their attendance.

NATHANIEL COLVER, *Chairman.*

CYRUS P. GROSVENOR, *Cor. Secretary.* 3w

For the Christian Reflector.

The N. Y. Evangelist.

The redoubtable champion against the Baptists under the signature of "M" in that paper, whose cognomen is now pretty generally understood—seems to have found more delightsome employ than "gnawing the file" of the American and Foreign Bible Society. Disappointed man! That society still lives, and it is not more likely to die than the practice of immersion. He will find it probably quite as hopeless a task to demolish "Close Communion." The communication from the "Central Committee of Particular Baptists in England" may furnish him some sport and console him with some faint hope, that, if the children of Presbyterians are determined to follow Baptists in "the water ceremony" they may possibly not be so undutiful and unkind as to adopt their exclusive principles respecting the communion. The whole drift of that article shows that the writer has no sincere desire to promote the union of evangelical sects in this Country, but to smite the other cheek, and to announce to some of his doubtful brethren and sisters, the astounding intelligence that all churches in the world called *Baptists*—every one of them—are not in respect to their views on the communion like the great body of Baptists in America.—Why, this is no news to us, nor to many Pedobaptists who have so admired and lauded and glorified the name of Robert Hall. The practice of "mixed communion" in some Baptist churches in England, which has disfigured their simplicity, marred their consistency, weakened their strength, and would if universal put immersion utterly aside, has long been no more lamented than wondered at by Baptists in this country, who have here seen this important safeguard of the purity of the church so successfully maintained by themselves.

No christian denomination are more firmly and generally united upon any principle of their faith, than are Baptists respecting the Scriptural rule of church communion. Nothing indeed but a well settled conviction that they are right, could under God have preserved them from "mixing with the nations." Temptations to relax this principle, have been strong and perpetual. There is hardly a church in the land from whose fellowship converts to their views of baptism have not been frightened away by the terrible bug-bear, "*close communion.*" But the truth on this point has to be concealed by so thin a gauze that the most simple minded initiate can tear it away if allowed only five minutes argument to prove that two and two make four. Thus the institution is kept in its purity and by its transparent consistency with the Bible and common sense, finds a ready reception in candid hearts.

Now if "M" really wishes to bring Baptists and Presbyterians nearer together, or even to settle the faith of the latter on less critical foundations, we can show him a more excellent way, than misrepresentation or low wit. Let him explain in a manly, above-board manner, a few things so clear to his own mind, and spice them with at least enough logic to make them plausible to others.—Let him show how Baptists in insisting upon baptism as a *prerequisite* to communion differ from his own denomination one hair's breadth—to say nothing of the "primitive model," and the practice of nearly every Christian sect since the apostles. Is not "close-communion"—this offering the elements of the sacrament to none who in your judgment are not baptized, your own practice precisely, and neither more nor less? Answer your readers *that*.—And when you fail in doing it and shift the question on to baptism, dont talk longer of communion, but baptism, stick to baptism. Here your readers who have been so much troubled by the concessions of Professors Jewett and Stuart, Bishop Smith, Barnes and a host of others, and so much surprised at your dodging and mincing this question, while so bold against Universalism, perfectionism and every *ism* contrary to your catechism, will get something tangible, and can settle the point at once, whether the A. and F. Bible Society is such a wicked institution and close communion such a terrible evil.

HONESTY.

Foreign.—The Steam ship Columbia arrived at Boston last Thursday, 16 days from England. The intelligence she brings is not important. By an arrival at New York from China, we learn that the British army and fleet had made an attack on Canton, and succeeded in killing from 3,000 to 10,000 of the Chinese, though not without some opposition and loss of men.

For the Christian Reflector.

MISSOURI.

AMERICAN BAPTIST HOME MISSION ROOMS, October 22d, 1841.

Extracts of a letter from brother A. P. Williams, dated Lexington, Mo., Sept. 26, 1841.

"The prospects in my field of labor have been more encouraging during the past quarter than the two previous ones. I have had the happiness of seeing some weeping sinners bowing themselves before God in prayer for mercy; and a few are rejoicing in the enjoyment of forgiving love. Mercy drops have fallen in gentle effusion on us in different places, and we have been made to hope we could see the dawn of the 'set time to favor Zion.'

"A Church in Jackson county, about forty miles south of this, has realized a time of refreshing from the presence of the Lord. I cannot forbear relating some circumstances connected with it. At their church meeting in July or August, appearances indicated a special state of mind among the people, and on Sunday evening a proposition was made to meet again on Monday. They did so.—The congregation was large, and deep spiritual feeling was evinced by many. In the evening an appointment was made for the next day, and thus they tremblingly advanced from day to day till Thursday. They were very fearful at first of '*acting like the missionaries.*' The very name of a "*Protracted Meeting*" was more than they could bear. But the results were the conversion of several of their neighbors and some of their children, and finally that of the Church. They now acknowledge the utility of protracted meetings. Thirty or more have been added to the Church as the fruits of this revival. 'The High Hill Church in Saline county, is in a flourishing state. At my last meeting with this Church a widowed sister had the pleasure of seeing five daughters and two sons-in-law 'buried with Christ in baptism.'"

"Mount Nebo, in Cooper county, received an accession of several by baptism recently, and a few have been added to the Church in this place.

"I have just returned from the meeting of the Blue River Association. It was an interesting meeting. As many as fifty persons appeared on one day of the session to ask for prayer.

"This Association has been classed among the anti-mission bodies; but at this session a resolution was passed advising all the Churches to allow their members the privilege of exercising their own judgment and inclinations with respect to all benevolent operations, and that it should *be no bar to fellowship.* We regard this as quite a triumph of correct principles, and as the dawn of better days.

"It would astonish you to see the prejudice which prevails in some minds upon this subject. They are accustomed to associate the worst principles with the word missionary; and they anticipate the most awful results from the prevalence of the missionary spirit. It astonishes them to hear a missionary say that he depends upon God for the religion of the heart. But blessed be God, the light of divine truth will dissipate this darkness and remove this prejudice."

We commend the above extracts to the attention of our friends, that they may be made acquainted with the success of our missionaries, not only in winning souls to Christ, but also in winning Churches and Associations from prejudice, ignorance and inactivity in the cause of missions. Several cases precisely similar to the above, have occured in different western States within the past two years; and in those Churches and associations, thus reclaimed and renovated, the cause of missions has now new advocates and resources.

BENJ. M. HILL, Cor. Sec.

For the Christian Reflector.

Busti, Oct. 11, 1841.

Dear Brother Grosvenor,—We have just closed a meeting of fifteen days in which we have seen the glorious Power of God displayed in the salvation of many precious souls. The meeting was conducted by the spirit of God in which we enjoyed the very acceptable labors of our beloved brethren *Elijah Wever*, and *Gideon D. Simmons.* Forty-eight have already been baptized, others are received and waiting, and others are still enquiring the way.

At Jamestown, a meeting was held about thirty days, by the same brethren previous to ours in which over 100 were baptized in the fellowship of the Baptist church there.

They are now holding a meeting in Carroll village with equally encouraging success.

E. R. SWAIN.

For the Christian Reflector.

The following lines were occasioned by the death of Miss Elizabeth Phillio; who died recently, while absent from home, in the State of New York. They were written by her father, the Rev. Calvin Phillio, while her corpse was lying before him; soon after her spirit had taken its flight, into the eternal world.*

"Elizabeth, thy name imparts sweet melancholy. Thy groans, and sighs, and pains, and fears, are o'er. Thy body, lifeless, quiet in the grave shall be, till the blest morn, when Christ shall raise the dead, and judge the world. Then shall thy ransomed spirit, be joined, in perfect union, with thy raised and ransomed body, clad in all the beauty, vigor, and glory of immortality.

Shall I indulge a wish to call thee back to earth's sorrows, pains, troubles, hopes and withering joys? Didst thou sigh and pray for home:—Home, thou hast found in thy Father's house. Hast thou found the spirit of thy dear Mother †; no longer holding this endearing tie? In that blest world, all ties are lost, but those binding the soul to God; and saint to saint; and all the friends of God, in one great family of love and happiness.

From scenes like these, should I wish to call thee? No; be it my care, to be in readiness complete, to meet thee, in that world of perfect bliss, when called by death away. My time on earth must shortly close. O may it close in peace. My friends, the friends of God, I hope will be. What e'er we lose let us not lose our deathless souls, so dearly purchased by the blood of Christ.

Calvin ‡; Shall the death of thy dear sister, lead thee, religion to embrace;—to make thee happy now, and fit thee for the skies? In vain we hope for bliss, in the fond grasp of earthly good. Here, hope has no safe anchoring ground. Why should we lean on thorns for rest? We are like ships at sea, tossed and driven. Our anchor, Hope, should be cast, within the vail of heaven. Then let the winds, and waves, unite their power, to wreck and dash our hopes, upon their rocky shores; we will stand thus anchored, while heaven's peaceful shores, heave in sight. And may I hope to stand my weary soul, on those blest shores? Yes through Christ I hope for bliss, so great—so complete. C. P."

* Brother Phillio has heretofore been extensively known and successful as a preacher in revivals of religion: but during several years past he has been afflicted with a species of fits in which for the time being, the power of action, appeared almost suspended. Not quite a year since, in one of these he fell into the fire, and was most shockingly burned. For a while, his recovery was hardly anticipated. But contrary to all expectation, he has in a tolerable degree, recovered his health: yet his head and face are so scarred, and stiffened, that it is difficult for him, to either speak, or eat. He resides in Canterbury, where he has a good habitation and appears to possess a competency, for the support of himself, and family. On account of the above infirmity, it is not probable that he will again, resume his ministerial labors.

† Sometime since deceased, in Pawtucket, R. I.

‡ His only son; at the time absent from the solemn scene.

P. S. The Christian Secretary is requested to copy the above.

For the Christian Reflector.

Obituary.

Died in Leicester, Oct. 7th, Dea. David Briant, aged eighty years. Mr. Briant was born in Leicester, where he has always lived, and died. In society as a man he was much respected, but our principal object in this obituary is, to communicate a few facts relative to his christian character, earnestly desiring that all who read this short narrative, may realize the importance of doing likewise, and follow the example of good people so far as they follow the example of Christ.

Mr. Bryant experienced religion when about thirty seven years of age, and from that time his course has been onward in the cause he then espoused. Soon after his conversion he publicly professed religion, and for many years he was connected with the Baptist church in South Leicester, and when the Baptist church in Spencer was constituted, he was one of the little number, who then covenanted together to be for God, and to sustain his cause,—he has generally adorned his profession, and has seemed to be active in the church as a member and officer of the church until obliged by infirmity to retire from the field. But his example in christian duty is worthy of imitation. He was a constant visitor to the sanctuary on the Sabbath, also to the conference meeting, his religion was of that kind, which could be enjoyed at home, and in his family he has had an altar where year after year he has sacrificed to the Lord.

Infirmity did not drive him from his domestic altar, for many times has his companion raised him from his knees, after he had addressed the throne of grace. Even the night before his departure, he with a willing spirit left his bed, and bowed before the Lord in humble prayer. Finally his death appeared to be that of the righteous, where angels gather round to bear the spirit home. Apparently, he was anxious to gain a crown of life, being faithful unto death. His sun of life has set in stillness and in peace. Blessed are the dead, who die in the Lord.

It is our earnest prayer that this death may be sanctified to all the mourning relatives, and to the church also, for their spiritual and everlasting good. Printers in Vermont and New York are requested to insert.—*Comm.*

North Spencer, Oct. 18, 1841.

For the Christian Reflector.

Worcester County South Division Anti-Slavery Society.

A quarterly meeting of this Society was held at the vestry of the Congregational meeting-house, at West Brookfield, on Tuesday, Oct. 5. The severity of the storm which took place at that time prevented many of the members from being present. Notwithstanding, there was a full attendance throughout the afternoon and evening, and a fair and candid hearing given to the arguments and facts brought forward in discussion.

John M. Fiske, President, called the meeting to order at 11 o'clock, A. M. Prayer was offered by John A. Collins, of Boston.

The following persons were nominated a committee of business, and accepted by the meeting:—Wm. B. Earle, of Leicester, John A. Collins, Geo. Foster of Andover, Tyler Waters and Orilla K. Brierly of Millbury.

Voted, That all persons present, or who may be present, at this meeting, are hereby invited to take part in our deliberations.

Various resolutions were reported, from time to time, by the committee, which received an extended discussion, and were finally adopted as given below. Those who engaged in debate were John A. Collins, Samuel May, of Leicester, A. Firth, Jr. of Leicester, Rev. George Trask, of Warren, J. M. Fiske, of W. Brookfield, Wm. B. Earle, of Leicester, Tyler Waters, of Millbury, and Mr. Thompson, of W. Brookfield. The evening session was principally occupied by an address of great eloquence and interest from Frederick Douglas, a self emancipated slave; at the conclusion of which, the following was moved by Rev. G. Trask of Warren, and seconded by J. A. Collins—

That Frederick Douglas, who has so eloquently addressed us to-night, notwithstanding he has declared he yet feels himself a slave, is in our opinion 'fitted for freedom,' and is hereby declared to *be free.*

The vote on this motion was the rising of the audience, and passed *nemene contradicente.*

At nearly 10 o'clock, P. M. *Voted,* To dissolve the meeting.

The strangers present were most courteously treated, and hospitably entertained by the anti-slavery families of the beautiful town where the meeting was held.

The resolutions adopted by the meeting are as follows.

1. Resolved, That the time is coming, and now is, when the citizens of the free States must rally in defence of their own liberty, and that of their children:—or, yielding one right after another at the dictation of the South, wear forever the yoke of the slaveholders.

2. Resolved, That the reiterated refusal, by Congress, of the petitions of the North, is a most alarming indication of the progress of the evil spirit of slavery;—and that, unless we are degenerate and craven sons of the men who bequeathed us our civil and social rights, we shall give ourselves no rest till this violated right is restored to us.

3. Resolved, therefore, That as lovers of freedom, as friends of our country, and in justice to our brethren in bonds, we will not cease to importune Congress to repair the wrong they have done, and listen to our prayers in the slaves' behalf.

4. Resolved, That slavery is contrary to revelation and to reason, to christianity and to republicanism, to humanity and to justice; and, therefore, could have originated only in the bottomless pit, and from the pit its principal supports are obtained.

5. Resolved, That the fiendish prejudice against color, in the northern States, is one of the strongest supports of the slave system and, therefore, requires our particular attention at this time.

6. Resolved, That those churches, stage-coaches, steamboats, rail road cars, &c. which provide 'negro pews, jim crow cars,' or separate seats of any description for colored people—thereby marking them as a degraded or separate race—require our special and earnest condemnation.

7. Resolved, That those professedly christian churches and ecclesiastical bodies which refuse, or neglect, to disfellowship slavery, give us much cause to suppose they are engaged in building up institutions of human contrivance, rather than endeavoring to extend the gospel of the meek and lowly Jesus.

Whereas, we learn that the 'Eastern Rail Road Corporation' has been, and is now, in the custom of forcibly dragging respectable colored people, of both sexes, from their seats in the ordinary passenger cars; and whereas, the same violence we learn, is practised upon white persons who venture to remonstrate against such proceedings, and they are forbidden to take their place in the cars, notwithstanding the highest price is paid for tickets, in both cases; therefore,

8. Resolved, That such proceedings are a flagrant outrage upon the constitutional rights of the citizens of this Commonwealth, a trampling upon decency, a substitution of lynch-law for good order and the law of the land, and call for immediate legislative action; and we recommend that memorials be sent to the Legislature of this State, praying that the charters of this and similar Corporations may be so restricted as to protect people from insult, proscription and violence, on account of their complexion.

9. Resolved, That the recent outrages committed upon the colored people of Cincinnati by the mob of that city, without opposition from the city police, is a complete trampling upon the constitutional rights of citizens of Ohio, disgraceful to a free country, and a foul stain upon Cincinnati; and should meet with the unqualified disapprobation of every lover of christianity and republicanism.

10. Resolved, That this meeting deeply sympathises with the oppressed and out-lawed colored people of Cincinnati, and we pledge to them our sympathy and co-operation.

11. Resolved, That we rejoice in the bold and uncompromising stand taken by the Executive Committee of the Ohio Anti-Slavery Society, in their determination to sustain their official organ, the 'Philanthropist;' and we bid them God speed in their holy crusade against despotism, and pledge them our unwavering confidence and support.

12. Resolved, That southern slavery could not exist, were it not for the countenance and protection it receives at the North.

13. Resolved, That whatever claim the Constitution of the United States may seem to have upon us, to assist in quelling an insurrection at the South, we will never, let the penalty be what it may, give our aid to keep our colored brethren in slavery.—And we take this method to assure our southern fellow citizens, that we will use all the means in our power, consistent with our views of christianity, to protect the wandering fugitive from slavery, in the enjoyment of his natural and inalienable rights.

JOHN M. FISKE, *President.*

SAMUEL MAY, *Secretary.*

Liberty Party Candidates

FOR SENATORS FOR WORCESTER COUNTY.

CHARLES HUMPHREY, Lancaster.
REV. C. P. GROSVENOR, Worcester.
REV. I. R. BARBOUR, Oxford.
THOMAS W. WARD, Esq. Shrewsbury.
DEA. J. T. EVERETT, Princeton.

The Sailor's Home.

This building is now in process of construction, in Cherry street, between Market and Pike streets New York. It is to be built of brick; fifty feet front, 48 feet deep, with a wing running back 117 feet, six stories, including the basement; to contain 150 rooms, which will accommodate 300 seamen. The ground was purchased for $4,000, and the whole expense of erecting the building will be about $25,000, and when completed, will be a self-supporting institution. It will be an ornament to the city, and a monument to the American Seamen's Friend Society, through whose enterprise and liberality it is to be erected.

It is known that some efforts of this kind have been put forth in this city; but the houses which have been opened hitherto, have been on a comparatively small scale, merely such as could be hired and fitted up at a moderate expense, and yet, since their establishment in 1837, between six and seven thousand seamen have there found a home. Out of this number about six hundred have become strictly temperate, about three hundred have risen to be mates and masters of vessels, and many have commenced plans of moral and intellectual improvement, creditable to themselves, and full of hope to their friends. A large proportion of the number have commenced depositing their earnings in the "Seamen's Bank for Savings," and the total amount thus deposited is now more than $30,000, and about an equal amount has been sent to parents and friends.

The ceremony of laying the corner stone of the new "Home" was performed on Thursday the 14th inst., at 12 o'clock, in the presence of an immense audience. The exercises commenced by singing a hymn, after which an appropriate address to the Throne of Grace was offered by Rev. Henry Chase, the indefatigable pastor of the Mariner's church in Roosevelt street.

Rev. Spencer H. Cone then made an introductory address; after which the Corner Stone was laid by Rev. Dr. Milnor. Hon Thomas B. King of Georgia and Hon. Ogden Hoffman of New York followed with appropriate remarks. After singing the following original hymn, and the Benediction by Rev. Dr. Dewitt, the assembly dispersed.

Father in heaven! incline thine ear,
Attune our lips to hymn thy praise;
Blend heart and voice thy name to bless,
And let our souls pure off'rings raise.

Creation's God! thy potent hand
Spans earth's proud nations, oceans sees.
Controlling pow'r! thy justice scans
The seamen's perils—landsmen's ease.

King of the Seas! Storm Ruler! bless
This tribute from our country's gain;
Bless—sanctify this charity—
This "Home" for wand'rers o'er the main.

Savior Divine! Chief Corner Stone!
Rejected once—Redeemer now;
Thy saving blood—thy bleeding cross
Leads us to thee, to humbly bow.

O, Holy Spirit! touch our hearts,
Bring, seat us near the altar's flame—
God's love to know—Christ's pow'r to save—
The Spirit's grace—thrice Holy Name.

Rev. Jesse Mercer.

We find the following brief notice of this faithful servant of Christ in the Christian Index. We presume a more extended notice will be given hereafter.

Father Mercer, at the time of his death, was in his 72d year; he had been in the ministry about fifty-three years; had been the Moderator of the Georgia Baptist Association from 1816 to 1839, when he failed to attend from indisposition. He was President of the General Association, (now the Convention) at its formation in 1821, of which body he remained the presiding officer up to last May, when he was prevented from attending, by the deep affliction of himself and family. He was for several years the President of the Baptist Board of Foreign Missions in the United States. The duties of all these offices were discharged by him, so far as we know, to the entire satisfaction of his brethren.

It has fallen to the lot of few men, to be so extensively known, and so generally beloved. What he was as a preacher and a counsellor, is known to thousands. What he was in the more private walks of life may be read in the tears of his immediate neighbors and friends. It was our happiness to be associated with him for more than seven years, not only as Editor of the Christian Index, but in the no less interesting relation of church membership, and in the great work of preaching the gospel of Christ. Though we have for some time expected the event, yet deeply do we feel his death. Truly may we adopt the language of the Prophet and exclaim, "My Father, my father! the chariot of Israel and the horsemen thereof!"

Were we to indulge our feelings these remarks would be greatly extended; but we must not. At some future day, no doubt, the public will be favored with the *Memoirs* of one so venerable, not only for his years, but for his goodness, his wisdom and usefulness.

"We understand, says a valued brother, that brother Mercer has in his will, bequeathed to the Baptist Home Mission Society, for their operations in Texas, $2,500; to the American and Foreign Bible Society, $2,500; to the Baptist Publication Society, $2,500; to the American Tract Society, $2,500; and to the Columbian College, $2,500—if the College is out of debt in six months after his decease; if not, this legacy is to be paid to the Foreign Mission Board. To the Literary department of Mercer University, $12,500; and to the Theological department, a residuary legacy supposed to be worth $30,000."—*Bapt. Record.*

Can any one inform us if any, and how much, of this fifty-five thousand dollars is the hire of laborers which has been kept back from them, and how much, if any, is "the price of blood?"

Since preparing the above, a correspondent has handed us the following. The subject is one that demands attention.

It has been said and generally believed that Dr. Mercer was an extensive slave-holder. If this be true, most of this Property of course is vested in the bones and sinews of colored people, many of whom probably are Christ's freemen and Baptist professors. If the Baptist Board of Foreign Missions shall accept their bequest, whether in the property or in the proceeds of the sale of it, I should like some hair-spliting casuists occupying certain chairs to show why the Board will not have *something* to do with slavery. I hope some of you, Mr. Editor, will give us the facts in this case, while the "munificent donation" of Dr. M. is so rapidly going the rounds in our periodicals.

CURIOSUS.

Trade with the South.—Inquiries are frequently made to the extent of the losses incurred by Northern men, during the past few years, by trading with persons in the slaveholding States. It is impossible to ascertain with accuracy. The truth, if known, would astonish the people of the North. Take *one* place—Newark, N. J., for example. No town or village or city in the United States, *apparently* thrived in a greater extent than did this beautiful city previous to the great failures in 1837-8. Her trade was principally with the South and South West. In one year, we learn from an undoubted source, the amount of goods and manufactured articles of various kinds, sold by Newark merchants and manufacturers was ten million of dollars! When the revulsion took place a large part of the paper was protested. It is believed that at least ten millions of dollars, protested paper, was returned. Now the largest proportion of sales from Newark was to the State of Mississippi. The loss on such paper has averaged, it is believed more than 75 per cent. Calculating then that 10 millions protested paper came back, that five millions of it was Mississippi paper, that the loss on the balance averaged 50 per cent, how will the account stand? Answer—*Six and a quarter millions of dollars, dead loss!!*—*Eman.*

T.

Responsibility of the American Voter.—In this season, when the elective franchise is exercised in different parts of the country, it seems to be proper that the moral responsibility connected with it should seriously considered. Every American citizen, upon whom this right or privilege is conferred is bound to use it, and to qualify himself to use it in the most beneficial manner. It is a talent entrusted by Providence in his hands, and he has no more right to bury or pervert this, than any other. On the professing Christian this obligation rests with peculiar force, because on him the Lord of lords and King of kings depends for the maintenance and assertion of his own prerogative in the legislation and government of all free nations. In preparing to use your vote, ask Divine direction, and do with it what you have reason to think your Savior desires you to do.—*N. Y. Evangelist.*

A Sabbath-keeping P. M General.—A correspondent of the Com. Advertiser writing from Washington, speak of the present P. M. General as follows: "While the evinces in a mild but firm manner, his determination to have all do their duty faithfully, I know you will hear with pleasure that he has directed the doors of his department to be closed on the Sabbath day, in respect both to the public sense of propriety, and to the higher obligations of the day itself, and not in any spirit of fanaticism. There can be no better security for official industry and moral discipline, through all its subordinate ranks, than when the head of a department exhibits an example of both in his own person; and this example the public may be assured will be found in the theory and practice of C. A. Wickliffe."

The Sabbath Honored.—It is stated as a fact that the "British association," composed of the most distinguished sons of science in the empire, have forty observatories in different parts of the world, for making astronomical, magnetical, and other observations; and that particular orders are given to all who are engaged in these observations, that they should not continue their labor on the Lord's day. As these observations regarding magnetic phenomena, require constant attention and care, it is more highly creditable to the Association, that they thus pay homage to the Christian Sabbath. Two of their observatories, it should be added, are in infidel and heathen countries.—*Boston Recorder.*

Fire at Williamstown College.—On the afternoon of Sunday last, the building called East College, one of the three buildings belonging to the Corporation of Williams' College, was consumed by fire. The fire originated in the fourth story, and was not discovered until the students returned from church in the afternoon. The fire had then got under such headway, that all efforts to save the building were unavailing; the furniture was nevertheless mostly saved. No good conjecture can be made as to the cause of the fire. This building was built in 1797; its cost was said to have been about 14 or $15,000 dollars. There is no insurance on the building.—The faculty of the College are making arrangements to have the students who were burnt out accommodated in the town, and it is thought this arrangement will be effected. The losses to the literary societies, that had their rooms in this building, are quite large, as only in the last term their rooms were fitted up at a considerable expense.—No lives were lost.

Wonderful Preservation.—As Amelia Jones, a colored woman was walking over the roof of the high marble building No. 12 Wall street, on Wednesday last, the roof being wet, her foot slipped, and she fell from the eaves to the flagging in the back yard—an unbroken fall of six stories. At 12 o'clock, she was alive, easy, had her senses perfectly, and complained of little pain. She is a rather heavy woman about fifty years of age, and was brought up in the family of the late Dr. Fisher. Those who saw her after her fall, say she was apparently quite dead when found, and did not utter a groan for some ten or fifteen minutes. From the physician's report, it seems that a dislocation of her shoulder is the only external injury. That a human being could fall from such a dizzy height, and not be instantly killed, is passing strange indeed.—*Jour. of Com.*

Breach of Promise.—A novel case of breach of promise of marriage was decided at the late term of the Huntington circuit court, Judge Wright presiding. Dr. S. A. Fate, merchant, &c., of the town of Huntington Ia., brought suit against a Mrs. Lavally, a widow lady who was house-keeper for the late Chief Richardville, of the Miami Indians, and laid his damages at $2,000. Both parties had able and eloquent counsel. The jury after a short absence from the box, brought in a verdict of $150 in favor of the plaintiff.—*Indianapolis Jour.*

BRIGHTON MARKET—Monday, Oct. 18, 1841.

(Reported for the Daily Advertiser and Patriot.)

At market 3300 Beef Cattle, 1800 Stores, 5800 Sheep, and 1325 Swine, (including 500 unsold last week.)

PRICES.—*Beef Cattle*—We quote First quality $5 25 a 5 75; second quality $4 50 a $5; third quality $3 25 a 4 25.

Barrelling Cattle—An error in our report of last week we now correct—No. 1 should have been reported $3, instead of $3 50. The following prices are the extent paid to day, viz. Mess $4; No. 1 $3; No. 2, 2 50.

Stores—Two year old $8 a 12: Three year old $13 a 21.

Sheep—About 1000 of the above were reported last week. We quote lots from 1 12 to 2 25.

Swine—Lots to peddle 2 3 4 a 3c for Sows and 3 3-4 a 4c for Barrows. At retail 4 and 5c.

Married:

In Norwich, Oct. 12, by Rev. Mr. Whitman, Mr. Luke G. Sturtevant, to Miss Maria Ann Osgood, both of N.

Died:

In Worcester, Oct 21, Helen Maria, daughter of Mr. Warren Lazell, aged 3 years.

In Webster, Mass, Oct. 11, George Rufus Leonard, only son of Rev. L. G. and Mrs. M. A. Leonard aged 4 years and 2 months.

In New York, Oct. 18, of consumption, Miss Hannah F. Chapin, daughter of the late Dr. Benjamin Chapin, of Worcester, aged 17 years 10 months.

In Westminster, Oct 17th, widow Submit Fessenden, aged 67.—Printers in western papers are requested &c.

In Warren, Oct. 17, of Typhus fever, Miss Nancy Marsh of Dudley, 20. By this afflicting dispensation of God's providence, not only have the friends and relatives of the deceased been called to mourn, but the church of Christ is bereft of an exemplary member. Yesterday, as it were, we beheld her in the bloom of youth, surrounded by her friends, in the midst of her usefulness. To-day, she is no more. But her spirit we trust has been welcomed to the Kingdom of her Redeemer.—*Com.*

Alepines.

TWENTY FIVE PR CENT CHEAPER!!

ANOTHER lot of those beautiful Lusture Alepines just opened and for sale 25 *pr cent cheaper* than they can be bought at any other place in Worcester County. H. H. CHAMBERLIN & CO. is3w43

Blank Account Books.

DORR, HOWLAND & Co. have now on hand a large and good assortment of BLANK ACCOUNT BOOKS, of all sizes and prices. *Terms reasonable.* Worcester, Oct. 19, 1841. 6w43

Cheap Woolens

AT THE CHEAP CASH STORE.

STOUT BROAD CLOTHS—prices from 1 50 to 2 00, worth 50 cts. the yard more than goods selling at 2 50.

HEAVY SHEEPS GRAY CASSIMERES at 62 1-2 cts. same goods as sold at other stores from 75 cts. to 1 00 the yard.

For cheapest and best Woolens always call at H. H. CHAMBERLIN & CO.

Worcester, Oct. 27, 1841. 3wis43

Broad Cloths.

ONE THIRD DISCOUNT.

ALL Purchasers of Woolen Goods will save 33 PR CENT from the price of any other establishment by purchasing from the large stock of NEW GOODS on hand and weekly receiving by H. H. CHAMBERLIN & Co. is3w43

Bargains—Bargains—Bargains.

FROM NEW YORK AUCTIONS.

125 PACKAGES more of Fall and winter Goods this week receiving. Among which may be found Alpacca, Orleans, Astrican and Thibet Cloths—Alpacca Lustres—Cambleteens—Alepines—Silks—Merinos—Victoria Plaids for Childrens Dresses—Mousselin de Laines—Challies—Printed Saxonies—Shawls—Broad Cloths and Cassimeres—Pilot and Beaver Cloths—Sattinets—Linseys—Bleached and Bro. Cottons—Tickings Flannels—Frockings—Vermont Cloths, &c. &c. Together with a *great variety* of other kinds of goods, all which will be sold at wholesale or retail *cheaper* than at any other store in Worcester, by ORRIN RAWSON.

Worcester, Oct. 27. 6w43

Pilot and Beaver Cloths.

BROAD CLOTHS—CASSIMERES &C.

85 PS. of Pilot and Beaver Cloths from 1 00 to 4 00 per yard.
225 ps. of Broad Cloths from 1 00 to 5 00.
150 ps. of Heavy Cassimere from 50 cts. to 1 00.
50 ps. Sheeps Grey from 62 to 92 cts.
100 ps. of Sattinets from 20 to 75 cts.
175 ps. of Flannels (all colors) from 18 to 62 cts.

Together with a great variety of Fall and Winter goods this week receiving and for sale cheaper than at any other store in Worcester, by ORRIN RAWSON.

Worcester, Oct. 27, 1841. 6w 3

SPALDING & HARRINGTON,

Wholesale and Retail Dealers in Dye Stuffs, Medicines, Paints, Oils, Window Glass, and Manufacturers articles generally.

SIGN OF THE GOOD SAMARITAN.

Worcester, Aug. 24, 1841. istf

Annuals,

For Christmas, New Year's and Birthday

PRESENTS.

THERE is a great variety of ANNUALS being published this season, and we have made arrangements for being supplied with all of them. We have supplies of several of them now, and shall be receiving them as they come out, till Christmas. We would invite particular attention to the AMARANTH, a most beautiful production, with 10 elegant engravings, published by the American Sunday School Union, Philadelphia. This can be safely introduced into christian families, which is more than can be said of all the others. Those wishing to secure a copy of this work, will do well to give us their orders early, as the edition is limited, and our supply, we fear, will not be sufficient for the demand, although we have engaged between 50 and 100 copies.—Only 50 copies have as yet, been received in Boston, which were all taken up the first day.

DORR, HOWLAND & CO.

Worcester, Oct. 6, 1841. 6w40

LADIES ALBUMS.

DORR, HOWLAND & CO. have just received an elegant assortment of NEW and SPLENDID ALBUMS. The engravings are all new and beautiful, and the different styles of binding elegant. The Christian Album, with a continuation of the Lord's Prayer through the book, is particularly attractive. Ladies, and also the gentlemen, are invited to call and see them.

Worcester, Oct. 6, 1841. 6w40

Rubbers! Rubbers!

JUST received a Large Lot of Men's, Women's, Men's and Childrens Rubbers, of the best quality, and selected particularly for Retailing.

They will be sold by the single pair or dozen very low at No. 8 GODDARD'S Row, by AARON STONE, Jr., Agent.

Worcester, Sept. 22, 1841. 38 istf

LA FONTAINE'S FABLES.

THE Fables of La Fontaine, illustrated by J. J. Grandville, with 240 elegant Engravings, translated from the French, by E. Wright Jr., a few copies only of this rare work are received at the Bookstore of DORR, HOWLAND & Co.

Worcester, Oct. 13, 1841.—3w.

FOR SINGING SCHOOLS & CHURCHES.

DORR, HOWLAND & CO. offer for sale the following Collections of Music,—
Boston Academy's Collection.
Modern Psalmist.
Massachusetts Collection.
Coomer's Musical Institute.
Gould's Sacred Minstrel.
Boston Collection. (new.)
Hastings' Manhattan collection, of which more than 50,000 copies have been sold in four years past.
The Boston Academy's Manual,

Together with all the various little musical books for children.

Copies furnished for examination to Choirs and Schools about making a selection. *Terms liberal.*

Worcester, Oct. 6, 1841. 6w40

Cloak Stuffs!! Cloak Stuffs!!

JUST opened at the *one price* Store a general assortment of goods suitable for Cloaks and Dresses consisting in part of *Silk Warp* Alapaccas, Do. do. Cambleteens, Plain and figured Angolia Cloths, Alepines &c.

No. 3. Butman Row. J. H. RICKETT & Co.

Bibles, Bibles, Bibles.

DORR, HOWLAND & CO., having recently, at considerable expense, made a very large and extensive collection of BIBLES, would respectfully invite the attention of those wishing to purchase. We think our assortment and variety which we are now almost daily receiving, is more extensive than can be found in any other Bookstore in Massachusetts. We are receiving a complete assortment of all the low priced Bibles, for pew, family or pocket,—together with some of the most elegant and beautiful Bibles ever offered for sale in this County. Our magnificent Bagster's Quarto, for family and pulpit, some with silver clasps, are thought to be superior to any ever imported from England.

The Comprehensive and Scott's Commentaries, Barnes' Notes, and Cottage Bible, in elegant calf binding, included in the above, together with a good assortment of TESTAMENTS, of all styles and binding.

Our Prices, of course, are as low as those of any other Store in New-England, our object not being like that of some advertisers to sell their goods from 25 to 50 per cent less than cost, is to furnish good articles, at fair and satisfactory prices.

Worcester, Oct. 13, 1841. 6w41

SCHOOL BOOKS.

WE would remind Merchants and others, who find it convenient to purchase their Books in Worcester, as elsewhere, that we have made ample arrangements for a full supply of all kinds now in use; we would also assure them that our prices shall be satisfactory. Having unusual facilities for procuring books, direct from the Publishers, we shall sell at fair prices, and are determined not to be undersold; we sell on as good terms, as can be had in Boston, or elsewhere.

DORR, HOWLAND & Co.

Worcester, Oct. 13th, 1841.—3m.

Poetry.

"Love to God."

ANON.

Oh, sweet is morn's first breeze that strays on the mountain,
And sighs o'er its bosom, and murmurs away;
And bright is the beam which upsprings from day's fountain,
And breaks o'er the East in its golden array!

And lovely the riv'let incessantly flowing,
Which winds gently murm'ring its course through the plain;
And welcome the beacon which, faithfully glowing,
Cheers the heart of the mariner toss'd on the main.

But sweeter, my God, is thy voice of compassion,
Which soft as the summer's dew falls on the mind;
Which whispers the tidings of life and salvation,
And casts the dark shadows of sorrow behind.

O yes, I have known it, when, kindly and cheering,
It hushed the hoarse thunders of justice to rest;
It was heard, and the angel of mercy appearing,
Pour'd the balm of relief o'er the penitent's breast.

And still may I hear it, while crossing life's ocean,
Or borne on the billow, or breath'd in the gale;
Enkindling the flame of expiring devotion,
And uttering the promise that never shall fail.

Tis the still voice of Him who expired on the mountain,
And breathed out for sinners his last dying groan:
His voice who on Calvary opened the fountain,
Of water to cleanse, and of blood to atone.

That voice, O believer! shall cheer and protect thee,
When the cold chill of death thy frail bosom invades;
At its sound shall the Day-Star arise to direct thee,
And gild with refulgence the valley of shades.

What is a Pearl?

BY THE HARROVIAN.

The love of a mother blending,
Joy and misery in her gaze,
The voice of a sister lending
Melody to our coming days—
Gems more glorious and bright may be,
A sister's smiles are pearls to me.

The fading hope, the saddened glee,
Making a gloamin' in the face,
Faces we cannot hope to see—
The lip of love, the eye of grace—
Take the pearls of the Indian sea,
Orient stones have no charms for me.

The brow so calm, the eye so meek,
That speak a spirit undefiled;
The glow upon the mother's cheek,
Kneeling in worship by her child—
Is aught on earth more fair to thee
Than the heart in its purity?

What is a pearl? what is a pearl?
The sunlight on a picture pane—
The sweet tone of a village girl—
The little one's imperfect strain—
The praying eye—the bended knee—
These are the pearls of price to me!

It is Good to be Here.

HERBERT KNOWLES.

Methinks it is good to be here,
If thou wilt let us build—but for whom?
Nor Elias, nor Moses appear,
But the shadows of eve that encompass the gloom,
The abode of the dead, and the place of the tomb.

Shall we build to ambition? Ah! no;
Affrighted he shrinketh away;
For see! they would pin him below
To a small narrow cave, and begirt with cold clay,
To the meanest of reptiles a peer and a prey.

Shall we build to the purple of Pride,
The trappings which dizen the proud?
Alas! they are all laid aside,
And here's neither dress nor adornment allow'd,
But the long winding-sheet and the fringe of the shroud.

To riches? Alas! 'tis in vain,
Who hid in their turns have been hid:
The treasures are squander'd again;
And here in the grave are all metals forbid,
But the tinsel that shone on the dark coffin lid.

To the pleasures which mirth can afford,
The revel, the laugh, and the jeer?
Ah! here is a plentiful board,
But the guests are all mute as their pitiful cheer,
And none but the worm is reveller here.

Shall we build to affection and love?
Ah! no; they have wither'd and died,
Or fled with the spirit above—
Friends, brothers, and sisters are laid side by side,
Yet none have saluted, and none have replied.

Unto sorrow? The dead cannot grieve,
Not a sob, not a sigh meets mine ear,
Which compassion itself could relieve;
Ah, sweetly they slumber, nor hope, love, or fear;
Peace, peace, is the watchword, the only one here.

Unto death, to whom monarchs must bow?
Ah; no; for no empire is known,
And here there are trophies enow;
Beneath the cold dead, and around the dark stone,
Are the signs of a sceptre that none may disown.

The first tabernacle to Hope we will build,
And look for the sleepers around us to rise;
The second to Faith, which insures it fulfill'd,
And the third to the Lamb of the great sacrifice,
Who bequeath'd us them both when he rose to the skies.

On Happiness.

True happiness is not the growth of earth;
The search is useless if you seek it there;
'Tis an exotic of celestial birth,
And only blossoms in celestial air.
Sweet plant of paradise! its seed is sown
In here and there a plant of heavenly mould;
It rises slow and buds, but ne'er was meant
To blossom here—the climate is too cold.

The Neophytes.

A TALE OF THE PRIMITIVE CHRISTIANS.

It was not paternal tenderness, but pride, that rendered the young Emilius so precious in the sight of his father, Paulus Licinius, a wealthy Roman Senator of patrician rank. Ambition, and an eager desire of aggrandizing his family, were the master passions of Licinius; and to the gratification of these, his heir was indispensably necessary, and an object of the deepest importance, but all the affections of his heart were engrossed by his daughter, the youthful and beautiful Emilia. She was the child of his old age—the sole offspring of the only woman he had ever loved; for his marriage with the mother of Emilius had proceeded from motives of interest alone; and to her he had conducted himself like a stern and imperious master, rather than as a husband, till death dissolved their joyless union. Towards her son he had preserved the same cold and haughty air of command, by which his manner to the mother had been characterized; while on his second wife, and his daughter, he had lavished the most unbounded fondness, which, in truth, the amiable qualities of both well deserved. This partiality on the part of his father, however, excited no emotions of jealous displeasure in the heart of Emilius; for his kind step-mother had cherished his childhood with not less than maternal tenderness; and on her death, it had been the study of his life, to repay to her young daughter a part of the deep debt of gratitude he owed to the friend of his infancy, and Emilia was perhaps dearer to him as a memorial of her deceased mother, than on the account of her near relationship to himself. He was her instructor, her confidant, her guide, and her sweet familiar friend. It was not possible to imagine a closer bond of amity than that which subsisted between the brother and sister, both of whom were eminently distinguished among their compeers, by the purity and moral beauty of their lives; although the light of Revelation had never dawned upon them, their love of truth and virtue had prepared their hearts to receive with joy the day-spring from on high.

At the period of the commencement of my narrative, Paulus Licinius shared the consular dignity with the Emperor Trajan, in whose favor he stood so high, that he aspired to nothing less than obtaining for his son the succession to the Empire, which he hoped to accomplish, by means of a marriage between Emilius and Sabina, the grand-niece and adopted daughter of the childless Emperor.

The personal graces, the accomplishments, and the distinguished talents of Emilius, eminently qualified him for becoming a successful actor in this gigantic project for his future advancement. He was, moreover, beloved by the Roman people, esteemed by the Emperor, and suspected of not being wholly indifferent to Sabina herself. To counterbalance these advantages, the Empress Plotina beheld the aspiring Licinius with a jealous eye, and openly espoused the cause of the banished Adrian, the nephew of the Emperor, and the betrothed of Sabina. The crafty Licinius was, however, aware that Adrian was so personally obnoxious to the Emperor, that Plotina could scarcely advocate his interests without prejudicing her own; and he would therefore have experienced little uneasiness on account of her hostility to his design, had he not observed a sudden coldness and disinclination, in a quarter where he had least of all expected to encounter difficulties—on the part of Emilius himself; who became thoughtful and abstracted in his manner, both in public and private; neglected to pay his court to the Emperor, and entirely discontinued his attentions to Sabina.

Conduct so inimical to the success of his cherished project, was, of course, exceedingly displeasing to Licinius; but his surprise and anger knew no bounds when Emilius, in reply to his remonstrances, told him plainly, "that his eyes had been opened to the sinfulness of ambition, and the emptiness of all earthly distinctions; that he had lately become aware of the guilt of attempting to supplant the absent Adrian, either in the affections of his betrothed wife, or in the favor of the Emperor, whose natural heir he was; and he had deeply repented of contemplating any scheme for his own advancement, which tended to invade the rights of another."

This extraordinary change of feeling, the true motives of which Licinius was incapable of appreciating, was suspected by him to originate in some unknown attachment, that Emilius had probably dared to form; and, without putting upon his guard, by urging him too closely on a subject which might lead to an open breach between them, he secretly resolved to set a strict watch on the motions of Emilius, and then to adopt such measures as should effectually separate him from any unsuitable connexion.

To unveil the secret causes from which effects so displeasing to the ambitious father of Emilius had proceeded, it will be necessary to retrograde to former events in the life of the young Roman. Some years anterior to this conversation, he had been employed in a honorary office in the service of the Emperor, at Alexandria, in which city the plague broke out soon after his arrival, and in the course of a few days reduced that once populous abode of wealth and luxury, to a dreary solitude. A sense of duty to his Imperial master prevented Emilius from following the example of such of the Roman authorities as abandoned the death-devoted city; motives of compassion, also, detained him by the sick bed of his tutor Lysander, who was early attacked with this frightful malady, and whom Emilius, feeling it impossible to forsake, attended with the affection of a son, to the hour of his dissolution, and received with his expiring breath, the fatal legacy of the contagion. The terrors of his attendants had now reached a climax, in which humanity and duty were alike forgotten, or overpowered by the strong instinct of self-preservation; and Emilius whose agonizing demands for drink, in the burning thirst that consumed him during the long lonely night, had been unanswered, became, with the light of the morning, aware of the appalling fact, that he was abandoned by his servants, and left to perish in a house from whence every living creature but himself had departed!

In the horror produced by this dreadful conviction, reason forsook the unfortunate Emilius,—he was for a time sensible of nothing but the increasing violence of his sufferings; and when consciousness returned for a few minutes, it was like the feeble glimmering of an expiration lamp, that only served to reveal a gulf of unfathomable darkness, on the brink of which he appeared to be tottering. The vague and unphilosophical notions of a future state of existence which he had gathered from the gross and childish mythology of the Greeks and Romans, were not of a nature to satisfy the immortal spirit of an intellectual being, in an hour when its earthly habitation was shaken to its foundation.—Emilius felt their fallacy, and in the sore travail of his soul, stretched forth his hand for help, to the unseen, unknown Author of his existance, and supplicated his assistance with unutterable groanings.

About the close of this agonizing day, the young Roman became sensible through all his wanderings, from time to time, of the appearance of a venerable man, with a white beard and benign aspect, by his bedside, who dispensed medicine to him that evidently alleviated the acuteness of his sufferings; and he was occasionally conscious also, of the visits of a young female of exquisite beauty, who sometimes sat beside him for hours together, administered to all his wants, soothed him with soft words of comfort and encouragement, and murmured prayers in his behalf, to that unseen God, on whom he had himself been impelled to call in the terrific hour of desertion and moral strength.

For many days while he vibrated between life and death, this lovely watcher by the pillow of the sick continued her visits; and Emilius, who began to revive beneath her tender care, as the summer parched flower, on whose drooping leaves the soft showers of evening are shed, recovers its freshness, was disposed to regard her in the light of a compassionate nymph of good genius, and to attribute his advances to convalescency, to her divine intervention in his favor. These ideas,—which her singular beauty, and the mysterious manner in which he had found her hovering round his feverish bed, tended to fix on a mind that had not yet recovered its healthful tone,—were strengthened by the sudden disappearance of his lovely nurse, just at the period when his utter helplessness had left him. Long and anxiously did he expect her return; but she came no more; neither did the venerable man, whom Emilius had at times supposed to be her father, repeat his visits; and Emilius vainly wearied himself with conjectures on the subject.

The terrors of the pestilence were now in some measure abated, and the house of Emilius was that day visited by some of his friends, who were desirous of ascertaining his fate: their astonishment was great at finding him still living; and when he appeared once more in the deserted streets of the depopulated city, he was regarded by his fellow-men with wonder, as if one had come forth from the tombs, who had long been reckoned with the dead.

Among the sad survivors who had escaped the fury of the plague, Emilius heard much of the benevolence and self-devotion, with which a certain Syrian physician named Esdras, and his beautiful daughter Anna, had visited the sick, and dispensed medicine and nourishment to those, who had been deserted even by their nearest ties of kindred.

They alone had risen superior to the general terror which this fatal malady inspired; and with a determined heroism that put to shame the boasted courage of warriors and rulers, regardless of all personal danger, they had entered the very focus of infection, and braved the pestilence in its most malignant forms, to render assistance to their suffering fellow creatures: yet it was feared that they had themselves, at last, fallen victims to its fury, since they had suddenly disappeared, and no one could account for their absence, unless it proceeded from this too probable cause.

Emilius listened with the deepest interest to these relations; for the coincidence of circumstances impressed him with the idea, that these might possibly be the mysterious visitants, to whose unlooked for succor he was indebted for the preservation of his life. He offered large rewards to any person who would bring him certain intelligence respecting them, and was also unremitting in his personal exertions either to discover them or to learn their fate, but in vain; and he remained oppressed with melancholly, and busied in ceaseless speculations on the subject, till he was recalled to Rome by the Emperor. Fresh honors and important employments awaited him in the Imperial city. Time passed away; he regained his health and strength, and with them the buoyant elasticity of youthful spirits began to return also. He gathered laurels in the Dacian war; and the tumultuous occupations—the perils and glories of the hard campaign, diverted his thoughts from dwelling incessantly on the memory of beings, who appeared to have faded away like the other less pleasing phantasies that had haunted his feverish couch, and he began at length to doubt whether they are indeed otherwise than the creations of his own over-excited fancy; yet there were moments in which the bright but shadowy reminiscences of the unknown beauty that had interposed between him and death would steal over his soul; and sometimes he delighted to imagine himself, like Numa Pompilius, beloved of the nymph Egeria, or some other inhabitant of the ærial world, but constant and active occupation in the affairs of the empire, left him little leisure for mysticism, and his father at length unfolded to him his gigantic project for his future advancements. Emilius was at first overpowered by his presumption. He mused upon it, and it did not appear so wholly unreasonable, especially when he recollected the many marks he had received of the favor of the royal Sabina. Emilius was neither devoid of vanity nor ambition. The idea of swaying the sceptre of the Roman empire—an empire which extended over all the nations of the known world, was sufficiently intoxicating to a youthful warrior; and he was already beginning to consider himself as the future Cæsar, when an unexpected incident occasioned that sudden revulsion in his feelings, which we have already recorded.

He was returning to Rome, one evening from his father's Campanianvilla, when he was roused from a pleasing reverie, by a piercing cry for help. It was a woman's shriek; and Emilius, to whom such an appeal was never made in vain, hastened to the spot whence it proceeded, and succeeded in rescuing a young female from the power of two ruffians, after a short, but fierce encounter, for both attacked the patrician with vindictive fury. Emilius, who was possessed of great personal strength and activity, as well as courage, and was also a perfect master of his weapon, soon disabled one of his assailants, and put the other to flight. The lady then advanced to thank him for his courageous interposition in her behalf, and, throwing back her veil, revealed to his wondering gaze, the beautiful and unforgotten countenance of her who had been his attendant during his sickness at Alexandria.—Yes! it was the same; her, whom he had at length wrought upon himself to consider either as a bright creature of his own imagination, or a celestial visitant, who had brought health and comfort to his sick couch, and having performed her compassionate mission, had departed forever to her home of immortality.

(Concluded next week.)

NORWICH AND WORCESTER RAIL ROAD. RAILROAD & STEAMBOAT LINE BETWEEN BOSTON AND NEW YORK.

SUMMER ARRANGEMENT.

THE New York Steamboat Train now leaves Boston at 4 o'clock, P. M., and Worcester every day except Sunday, at 6 o'clock, P. M., and arrives at Norwich at 8½ P. M. Returning, will leave Norwich for Worcester and Boston, every morning, except Monday, on the arrival of the Steamer from New York.

ACCOMMODATION TRAINS

Leave Norwich at 6 A. M. and 4 3-4 P. M., daily, (except Sundays.) Leave Worcester at 7½ o'clock, A. M and 3 3-4 P. M.

Passengers leaving Boston at 7 A. M., or 1 P M. or Springfield at 6 A. M., or 12½ P. M., can proceed directly to Norwich; and those leaving Norwich at 6 A. M. can proceed directly, either to Boston or Springfield.

MERCHANDISE TRAINS,

Between Norwich and Worcester, daily, (Sundays excepted) taking freight for Boston, Worcester, Springfield, Norwich and New York.

Feb. 24. T. WILLIS PRATT, Sup't.

Boston & Worcester Rail Road.

SPRING ARRANGEMENT,

ON this road the accommodation rains will run daily, except Sundays, as follows:—

Leave Boston at 7 A. M., 1 P. M and 5 P. M.
Leave Worcester at 6 A. M., 9½ A. M. and 4 P. M.
Stopping at the Way Stations.

The New York Steamboat Train will leave Boston for Norwich daily, except Sunday, at 4 o'clock, P. M., stopping only at Framingham.

Passengers for the accommodation Trains on the Western and Norwich Railroads will leave Boston 7 A. M. and 1 P. M.

Mail Train on Sunday, from Worcester at 6 A. M. from Boston at 1 P. M.

All Baggage at the risk of its owner.

Fare to New York, $5; to Norwich $3; to Springfield $3; to Worcester $1,50.

Freight taken as usual to Worcester, Springfield, Norwich and New York. Merchandize for New York received until 3½ P. M.

Mar. 3 WM. PARKER, Sup't B. & W. R.

One Price Temperance Store!

WINDSOR HATCH & CO.

WOULD inform their friends and the public that they have taken the Store formerly occupied by Pitt Holmes and Co., on Front Street, near the Canal, where may be found as good an assortment of

WEST INDIA GOODS

as can be found in Worcester. The whole Stock of goods is NEW, and will be sold CHEAP on the ONE PRICE principle, for cash or good credit.

N. B. Goods put up to order on as favorable terms as though the purchaser were present, and sent to all parts of the town and county. WINDSOR HATCH. J.H. RICKETT.

Worcester, May 5 1841. tf8

Shawls! Shawls! Shawls!!

SUPERFINE new style Cashmere, Edinboro', Merino, Broche, Mous de Laine, Silk, Kalyle and Highland Plaid Shawls, just received and for sale at the ONE PRICE STORE, as cheap as the cheapest.

3 BUTMAN'S ROW.

Worcester, Oct. 13, 1841.

To Clergymen.

CLERGYMEN will find a good assortment of Broad Cloths, Beaver Cloths, Cassimeres, and Vestings, which will be sold to *them* cheap for cash at the ONE PRICE Store No. 3 Butman's Row.

Worcester, Oct. 6th. J. H. RICKETT, & CO.

Prints—Prints—Prints.

BARGAINS! BARGAINS!

25000 YDS. American Prints from 4 to 17 cts. per yd.
14,000 yds. English Prints from 12 1-2 to 25 per yd.
12,000 yds. 4-4 French Prints from 12 1-2 to 37 pr yd.

Together with a great variety of rich goods this week receiving and for sale cheap by ORRIN RAWSON.

Worcester, Sept. 29, 1841. 6w39

Mousselin de Laines—Satin Stripe

CHALLIES—PRINTED SAXONIES &C.

THIS week receiving a large assorment of Chine, Satin Stripe, Plain and Printed Mousselin de Laine—Satin Striped Challies—Satin de Laines—Printed Saxonies &c. &c. For sale *unusually* cheap by ORRIN RAWSON.

Worcester, Sept, 29, 1841. 6w39

Rubbers, Rubbers.

THE largest and best assortment of Gents., Ladies, Misses, and Childrens Plain and Figured Rubbers in Worcester, may be found at H. F. BURCHSTEAD'S, No. 5 Central Block, where purchasers are respectfully nvited to call. 6w38

SILKS! SILKS!! SILKS!!!

JUST received at the *One Price Store*, No 3 Butman's Row, a very RICH ASSORTMENT of SILKS, consisting in part of Black, Blue Black, Rept, figured and plain from 50 cents to $1.50 yd. Our Blue Black Silks will be found preferable to those usually found in Country stores, as they are Indigo Blue and warranted not to spot, Rich Satin Stripe Hellenieme of the most fashionable shades, Plain Silk of all colors, making our stock of Silks as good as can be found, and we will sell as cheap as the cheapest. J. H. RICKETT & Co.

Worcester, Oct. 13, 1841.

Particular Notice.

THE most splendid assortment of DRY GOODS ever offered in Massachusetts, may now be found at the subscriber's. Prices 25 per cent less than at any other Store. Purchasers are respectfully invited to call before purchasing elsewhere. ORRIN RAWSON.

Worcester, Oct. 6, 1841. 9w40

A New Article for the Ladies.

WHAT do you think of a paper Carpet? We have thick brown paper, made of tarred rope, is very offensive to moths, in rolls of any length, and forty inches wide, for floor carpets. The floor is to be covered with this, before receiving the usual carpet. The saving in warming a room with the floor covered with this, will be more in one season, than the cost of it, and for those who can't afford any better, this will do quite well, as the only carpet for rooms not too much used. Sixteen yards for one dollar. For sale by DORR, HOWLAND & CO.

Worcester, Oct. 6, 1841. 6w40

CARPETS! Still Lower!!

40 PIECES Fine and Super Fine Carpets—at prices much lower than ever before offered—Purchasers of Carpets will find our goods much superior in style, and prices at least 25 per cent lower than can be bought in Worcester County.

HENRY H. CHAMBERLIN & Co.

Worcester, Oct. 6, 1841. 6w40

Pictures and Picture Frames.

HAVING recently visited one of the most extensive Lithrographic Establishments in New England, we have selected upwards of one hundred different kinds of Pictures, making on the whole the best assortment ever offered in Worcester. We have also made arrangements for being supplied with Picture Frames, which we can furnish as low as they can be had in Boston, or elsewhere

DORR, HOWLAND & Co.

Worcester, Oct. 13, 1841.—6w.

CONCHOLOGY.

MARINE SHELLS from PACIFIC OCEAN!

BY the recent arrivals of several Whale Ships, we have been enabled to select a large assortment and variety of beautiful Shells, which are for sale, at *very low prices.* DORR, HOWLAND & Co.

Worcester, Oct. 13, 1841.—6w.

Splendid Chine Silks.

250 PS. of Rich Chine Figured, Striped and Plain Silks—comprising many entirely new and splendid styles, and making decided the best and largest assortment of Rich Silks ever offered in this market, *all* of which *will be sold* 25 per ct. *cheaper than can be found at any other store* in Worcester, by ORRIN RAWSON.

Worcester, Sept. 15, 1841.

Silks! Silks!! Silks!!!

AT THE ONE PRICE STORE, may be found Black and Blue Black, Plain and Figured Silks, rich SATIN STRIPED HELENIENNE, a new and very rich silk, also plain and figured light silks of fashionable colors, which *shall* be sold *low* for cash.

J. H. RICKETT & CO.

Sept. 8. 36 No. 3, Butman's Row.

New York Auction Goods.

THE Subscriber is this week receiving from Boston and New York Auctions, and other sources, 200 Packages of Fall and Winter Goods—among which may be found—

English, French and American Prints—Furniture Patches—English, French and German Merinoes—Alpacca Lustres—Alpacca and Orleans Cloths—Thibet Cloths—Silks of all kinds,—Black, Blue Black and Colored Plain and Figured Alepines—Silk Velvets—Rich Ribbons—Plain and Printed Mouselin de Laines—Saxonies—Bleached and Brown Linen—Gloves—Hosiery—Bed Tickings—Colored and Black Cambrics—Flannels of all colors and qualities—Brown and Bleached Cotton Flannels—Russia and Birds Eye Diapers—Broad Cloths—Cassimeres—Sattinets—Vestings—Pilot and Beaver Cloths—Rose and Whitney Blankets—Marseilles Quilts—Wollen Yarn—Bleached and Brown Cottons—Frockings, &c. &c.

The above, together with a complete assortment of *all other kinds* of Dry Goods, have recently been purchased from the best sources, and *will be sold less than can be found at any other store in Massachusetts, and no mistake.* ORRIN RAWSON,

Worcester, Sept. 16, 1841. 9w

Flannels—Flannels.

3000 YDS. of Red, Yellow, White and Green Flannels from 20 to 62 cts. per yd.
2000 yds. of Printed do. from 30 to 50 per yd.
3000 yds. of Cotton Flannel, from 8 to 12 1-2 per yd.
Just received and for sale by ORRIN RAWSON.

Worcester, Sept. 22, 1841. 6w.

ONE PRICE STORE!

New Stock of Dry Goods.

J. H. RICKETT & CO., inform their friends and the public generally, that they have just returned from New York with an extensive and splendid assortment of fashionable DRY GOODS, which they offer CHEAP on the ONE PRICE principle, at

No. 3, Butman's Row, Main St., Worcester.

J. H. R. & CO. invite all persons purchasing Dry Goods to call and examine their NEW STOCK, and become acquainted with their *prices.* They are determined to keep the *very best quality of Goods*, and to sell as low as they *possibly can be afforded.* But what is more important to purchasers, they will adhere strictly to *one price*, so that those persons who are unacquainted with the quality and value of Dry Goods, may purchase any article they want WITHOUT THE FEAR OF IMPOSITION.

J. H. R. & Co. feel confident that this fair and honorable principle of trade will commend itself to an enlightened and intelligent community, as a great amount of time will be saved, incentives to falsehood and dishonesty removed, the merchant obtain a reasonable profit on his Goods, and the purchaser receive an equivalent for his money; thus securing the great objects contemplated by both parties in trade, and avoiding the evils of the present system. Therefore, if you do not want to run any risks, if you are willing to pay the worth of the Goods, and NO MORE, then patronize the ONE PRICE principle—the only correct principle in all our commercial pursuits, so will you accelerate the triumph of this reform, promote the principles of truth and justice in the land, secure your own interest, save your time, your conscience, and your money.

J. H. RICKETT. WINDSOR HATCH.

36 Worcester, Sept. 1, 1841.

Domestic Cottons and Flannels.

Bleached and unbleached Sheetings and Shirtings.
do. " do. Cotton Flannels.
Colored and White Woolen do.

With a general assortment of Linen Goods, can be found at the ONE PRICE STORE, No. 3, Butman Row, (without annexing prices) lower than those in the habit of buying Goods in Worcester, have been used to purchasing. J. H. RICKETT & CO.

Sept. 8. 36

Broad Cloths and Cassimeres.

BLACK, Blue Black, Indigo Blue, Invis. Green, &c. &c., which having been bought at *low prices*, and as our principle is ONE PRICE, we would say, that woolens of all kinds shall be sold lower at the ONE PRICE STORE than the community have been used to buying. J. H. RICKETT & CO.

Sept. 8, 1841. 36 No. 3, Butman's Row.

FRENCH, ENGLISH & AMERICAN

PRINTS,

At the One Price Store, No. 3, Butman's Row.

J. H, RICKETT & CO. have just received from New York and Boston, an entire NEW STOCK of the above goods, and as our prices are perfectly regular, those purchasing goods in Worcester, will find it very much to their advantage to examine our goods before purchasing elsewhere. J. H. RICKETT & CO.

Sept. 8. 36

Broad Cloths, &c.

80 PS. of Broad Cloths from 1,00 to 6,00 per yard.
25 Ps. of Pilot and Beaver from 1,00 to 4,00 per yard.
175 Ps. of Cassimers from 62 to 2,00 per yard.
50 Ps. of Sattinets from 20 to 1,00 per yard.
This week receiving and for sale by ORRIN RAWSON.

Worcester, Sept. 15, 1841. 9w

The Journal

OF THE

Am. Baptist A. S. Convention.

The third number of this periodical is now published and ready for delivery. It contains the Report of the debate in Boston between Messrs Colver and Davis, occupying 108 pages. Price, 20 cents single; $2 per dozen; $12 per hundred. All orders, accompanied by *the money*, promptly answered. C. P. GROSVENOR, *Agent.*

Worcester, Aug. 4, 1841.

Boots and Shoes.

THE Subscriber has on hand a large assortment of Gents', Ladies', Misses', Boys and Children's Boots and Shoes, of almost all descriptions, many of which are of his own manufacture, and others direct from some of the best manufactories in New England.

Together with an extensive assortment of Lasts, Boottrees, Pegs, Nails, Shoe Tools, Findings and Trimmings. All of which are offered on the most reasonable terms.

Boots and Shoes made to measure. Repairing done in the best manner, with dispatch, at No. 8, Goddards Row.

Worcester, July 7. istf AARON STONE, Jr. Agt.

Shoe Pegs.

100 BUSHELS shoe pegs of almost all sizes in use from *the best* manufactory in New England. For sale wholesale and retail at the manufacturers' prices. Any size wanted which are not on hand will be furnished at short notice. Boot and shoe manufacturers and dealers in shoe pegs are requested to call, and are assured that they will not only find the best pegs but at the lowest price, at No. 8, Goddards Row.

Orders from a distance promptly attended to.

July 7th 1841. AARON STONE, Jr. Agt. 3m iseop3m

Shoe Nails.

SHOE Nails of alrl sizes for sale wholesale and retail, at No. 8 Goddard's Row, Worcester.

12w31 AARON STONE, Jr. Agt.

Western Rail Road.

SUMMER ARRANGEMENT.

PASSENGER TRAINS run daily (Sundays excepted) from Boston to Chester Factories, 28 miles west of Springfield.

Leave Boston, 7 A. M. and 4 P. M. for Springfield.
" Worcester, 8 1-2 A. M. and 5 1-2 P. M.
" Springfield, 6 1-2 A. M. 1 3-4 P. M. for Boston.
" Springfield at 6 A. M. and 1 P. M. for Chester Factories.

Stages run regularly between *Chester Factories and Pittsfield*, 23 miles, in connection with both trains.—For Albany via Hudson, only 23 miles staging passengers leaving Boston at 6 1-2 o'clock, A. M. arrive at Springfield at 12 M. to dine, and leave in Cars at 1 P. M. arriving at Chester Factories at 2 1-4—thence by Stage 23 miles to Pittsfield, arriving at 7 1-2 P. M., when they take the Cars next morning at 6 1-2 for Hudson, via West Stockbridge, arrive at 10 1-2 A. M. Leave Hudson in Steamers, at 3 P. M. and arrive at Albany at 5 P. M.

Stages will be in readiness to convey passengers immediately on their arrival at Pittsfield, at 7 P. M. direct to Albany, via Lebanon Springs, arrive at 2 A. M. in season for the morning train to Utica. Stages also leave at 7 A. M. for Albany, and arrive at 2 P. M.

Tickets through to Albany, by either route, $6; to Hudson, $5,50—may be obtained at No. 7 Elm Street, or at the Depot of the Boston and Worcester Rail Road, in Boston.

Stages will be in readiness on the arrival of the Cars at Chester Factories, at 2 1-4 P. M. for West Stockbridge via Lee.

For Hartford, New Haven and New York—Stages leave Springfield, for Hartford, daily, on the arrival of the morning train, arrive at Hartford in season for the cars of New Haven, and arrive at New Haven the same day. Passengers leaving Boston at 4 P M. may leave Springfield at 7 A. M. the next morning by steamboat for Hartford, thence by Rail Road to New Haven, and thence by Steamboat to New York,—leaving New Haven at 1 P. M. and arriving at New York at 6 P. M

This affords a Day route to New York.

A Steamboat also leaves Springfield daily, at 7 A. M., for Hartford.

For Greenfield, Hanover and Haverhill, N. H. Stages leave Springfield daily at 9 P M. for Haverhill, via Northampton, Greenfield, Brattleborongh Hanover, &c. passengers leaving Boston at 4 P. M. or Worcester at 6 P. M. may take this line.

Stages run daily from the morning train at Way Stations, as follows. From West Brookfield to Ware and Enfield; from Palmer to Three Rivers, Belchertown, Amherst, and Monson; from Wilbraham to South Hadley and Northampton, arriving at N. at 3 P. M,

Merchandize trains leave Springfield and Boston daily, Sundays excepted, at 5 A. M. leaving Worcester at 12 M. Rates—$4,70 per 2000 lbs. for Merchandize generally; Plaster and Lumber, (not less than a car load) if through, $4; Live Stock (do) 32 1-2 cts. per 100 lbs, drivers free. GEO. W. WHISTLER, Engineer.

CHAMBERLIN & CO.'S

CHEAP CASH STORE,

For the sale of every description of

FASHIONABLE DRY GOODS—FEATHERS AND FURNISHING GOODS—CARPETS & CROCKERY;

Wholesale and retail, at *extremely low prices.*

WE would respectfully announce to our customers and the public, that we have established the system of selling Goods exclusively FOR CASH. This system enables us to offer Goods so low as to convince all purchasers of its utility.

While we aim to avoid all Pharisaic pretensions of honesty, on the one hand, and all knavery on the other, we pledge ourselves always to *call things by their right names*, and in no case to misrepresent goods in *any rect.*

We design to observe regular prices, as far as practicable; of course, making to our regular customers, and those who purchase large bills, all possible discount; but we are making our general prices VERY LOW, much lower, we are certain, than those of any other store, whatever may be their pretensions.

We are confident, that, by adhering closely to the Cash System, we can offer to the town and county trade, advantages (in the variety and cheapness of our stock) to be found *at no other store*, and we invite all purchasers to call after an examination of the market, note the difference in prices, and BUY CHEAP of

HENRY H. CHAMBERLIN & CO.

Sept. 8, 36

New Fall Goods,

DIRECT FROM NEW YORK.

THE Subscriber is this week receiving from New York auctions and other sources, 200 Packages of Fall and Winter Goods, making his assortment one of the largest ever offered in Worcester, and at the lowest prices.

ORRIN RAWSON.

Worcester, Sept. 8, 1841.

New Goods—New Goods.

45 PACKAGES of *new* and *desirable* Fall Goods this week receiving and for sale *very cheap* by ORRIN RAWSON.

Worcester, Aug. 25, 1841. 6w34

CORNELL'S PATENT

ROTARY METALIC HONE.

THE subscriber would respectfully inform the public that he is manufacturing at COURT MILL, opposite the Court House, Worcester, Mass., and has constantly on hand and for sale,

Cornell's Patent Rotary Metalic Hone,

which enables the operator, however unskilful, to hone a Razor in the most finished manner, simply by turning a crank.

By the use of this machine, a much more perfect edge is obtained, than with the common hone, as the razor is wholly controlled by the machine while in the operation of being honed, and consequently not dependant upon any skill of the operator—thus enabling any one to avoid the inconvenient and painful task of shaving with a razor not properly fitted. FRANCIS THAXTER.

Worcester, June 30, 1841. 26tf

Cabinet Furniture and Chairs

LANSFORD WOOD, *Agent*, at his Ware Rooms Main st., a few doors south Thomas's Temperance Exchange, WORCESTER,

Has for sale, and is constantly manufacturing a variety of CABINET FURNITURE, consisting in part of Sideboards; Secretaries; French Bureaus; Grecian, Dining, Pembroke, Work, Centre and Card Tables; Adams's patent swell beam Bedsteads, and various other kinds, and a large assortment of Sofas and Mahogany Rocking Chairs.

Mahogany Palpits and Communion Tables made to order.

Mahogany Looking Glass, Portrait & Picture Frames. Palm leaf and Hair Mattresses and Feathers, &c.

CHAIRS of every description, for sale Wholesale and Retail, at the above place, as low as can be bought elsewhere.

Purchasers are respectfully invited to call and examine for themselves as to prices and quality.

SIGN, CHAIR & ORNAMENTAL PAINTING,

And Gilding, done at the same place by FRANCIS WOOD.

Worcester, April 8, 1840.